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WM. LLOYD GARRISON, Editor. | OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND. | JAS. BROWN YERRINTON, Printer.

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REFUGE OF OPPRESSION.

From the New-York Herald.

Astounding Developements.

English Foreign Policy—Systems of Espionage—Melancholy Results of Abolition.

The rapid decline of the once flourishing Island of Jamaica—the immense demoralization of its once comparatively happy negroes, and their present poverty and idleness, resulting in the destruction of the fine town of Kingston, are melancholy results of the sickly attempts at elevating a class of beings above their natural position, on the part of the British oligarchy. The £15,000,000, or $75,000,000, paid by the British people in 1835, as an indemnity to the planters of Jamaica, forms but a small portion of the losses sustained by the British empire, in an attempt to counteract the decrees of Providence. That insidious government does not, however, rest quiet under the severe blow which it has intended upon itself, but endeavors to counteract it by bringing similar disasters upon rival powers. Its emissaries have long been tampering with the slave population of Cuba, and some of them have been ejected the Island by the authorities.

The attempts of England to separate the northern from the southern sections of the Union, have been as old as our government. The movements of the secret agents of the English government, in endeavoring to sow disaffection among the States, and of fomenting resistance to the authorities of the Union, were carried on to such an extent, just previous to the last war, particularly with the State of Massachusetts, as to be the subject of a special message of President Madison, March 9th, 1812. The refusal of Massachusetts and Connecticut to answer the call for arming the militia, after that war was declared, was undoubtedly the result of that secret influence. The Hartford Convention, and its alleged objects, are evidences of the lingering remnants of those attempts, and when, during the war, the Governor of Bermuda promulgated a British order in council, authorizing trade under special licenses with the eastern cities only, her leading policy of seeking to conquer the United States, by sowing dissensions between the North and South, was proclaimed to the world. The unexpected result of that war, in which her hitherto unconquerable navy met with disaster in every engagement, put a new face on the matter. Until within a few years, those attempts have been apparently at rest; recently, however, swarms of incendiary agents have spread themselves over the face of the continent, creating disaffection, under the plea of philanthropy. Some twelve months since, secret government instructions were sent to every Consul and British employee on the continent, to spy into and report upon the condition and strength of the black population in the minutest details. This espionage is now going forward with the greatest activity, spreading its ramifications into all sections. Coupling this with the recent declaration of the person M'Cauley, in the British Parliament, 'that England should treat with the Northern States only,' we have a demonstration that requires the utmost vigilance from every friend of his country. The recent interference of that powerfully treacherous government with our internal institutions, with the view of creating disunion, was one of the leading causes that led to the late war, and was frequently alluded to in the communications of President Madison to Congress. In addition to these particulars, we have other information of a most important character, not yet ready for the public eye, but which will send a thrill through the continent, and startle the friends of their country at the dangers by which she is beset.

From the same.

The 'Niggers' of Jamaica.

We commend to the attention of those people whose love for the nigger exceeds their regard for their paler complexioned brethren, the account we give to-day of the fire at Kingston, Jamaica. It is painfully evident that the emancipated negro is lazy and revengeful, and given to plunder. That the extensive conflagration which we have described was the work of a negro, there is no doubt, and that the emancipated negroes refused to aid the sufferers, that they exhibited a moody gratification at the work of destruction during its progress, and that they plundered the property of those who were made homeless and destitute by the horrible agency of the negro, is also as well established. There was a demoniac gratification observable amongst the negroes, mixed with fiend-like malice; and the spirit that possessed them was subsequently exhibited in their preparation to destroy those other parts of the town which had been saved from destruction. What a spectacle does this present! Their purpose is suspected to be, to drive the white inhabitants from that place, that the blacks may possess and govern it exclusively. If a war of extermination, then, has been begun by the emancipated slaves on the white occupants of Jamaica, it may convey a lesson replete with instruction to our own country, and we charge our fellow-citizens, both of the North and of the South, to ponder it well.

From the Boston Pilot.

Repeal in St. Louis.

The Repealers of St. Louis have taken hold of the question of justice to Ireland, with a spirit and zeal which reflects the highest honor on their patriotism. Their meetings are crowded with the most eloquent and distinguished citizens of the town, and the contributions to the great cause manifest a bold and glorious devotion to its successful prosecution. Amid this noble enthusiasm, the fire-brand of disunion is attempted to be flung among them by base, unprincipled panderers to the besotted prejudices of a few who have strolled from New-England with their English hatred of the Irish still clinging to their muddy vision. They vainly think to stop the onward tide of sympathy for suffering Ireland; and the means they resort to are as dishonorable as the end they aim at. The St. Louis *Bulletin* seizes upon the misnamed address from Ireland to American abolitionists, and absurdly cautioned the slave interests of Missouri to crush Repeal, because, as he falsely asserts, it is a kindred movement of the abolitionists. We have clearly exposed the fallacy of any such attempt; and, speaking from the heart of the country where such feelings would most likely be effected by such a movement, and knowing the sentiments of our countrymen, we have, on their behalf, uttered our most unqualified reprobation of any such connection. The St. Louis *Reporter* has manfully and ably espoused the cause of the Repealers, and, quoting our articles as to the sentiments here, has put the *Bulletin hors du combat*. He shuffles and winces in the most ridiculous manner, piling falsehood upon slander, with the most reckless disregard of truth and decency. The Missourians are greatly indebted to the St. Louis Reporter for his prompt and complete exposure of the infamous libels of his furious antagonist.

Mock Philanthropy.

The following sensible remarks, from the St Clairsville Gazette, upon the mock philanthropy of the day, are well worth attention:

'A great many men and women pity the negro in slavery, who never find time to commiserate the poor in their vicinity." Hundreds of ladies go to Abolition, Temperance, Foreign Missionary Societies, &c. and never reflect on the misery and destitution of their neighbors. We are pleased to see the press speaking out on these things, and showing the would-be-respectables that charity and love can find occupation near their own doors. Many a woman leaves her house desolate, runs from her family, and joins a convention to put down slavery abroad, and christianize the heathen, when young heathen are growing up at home—equally ignorant with those in Senegambia or the Tonga Islands.'

SELECTIONS.

From the Herkimer Journal.

Bob Tyler, Irish Repeal, and Slavery.

While there are few causes, in our estimation, nobler or more righteous than that of Irish Repeal, there is nothing in creation baser, or more outrageous, than American slavery; and we can conceive of nothing more inconsistent, hypocritical, and insulting, than the professed friendship and sympathy of southern slaveholders for the oppressed millions of Ireland. To such sympathizers may be applied, with great pertinence and force, the blistering language of the apostle—'Thou that preachest a man should not steal, *dost thou steal?*' Indeed, we may go further, and say to the slaveholding advocate of Irish Repeal, 'Thou that abhorrest the unjust taxation and oppression of the poor in Ireland, art thou constantly engaged in the robbery and murder of thy own poor countrymen?' The annexed paragraphs will be found to have a bearing upon this subject.

During the visit of John Tyler and his suite to Boston, in June last, Master Robert, the eldest son of the Accident, made a flaming speech in favor of Irish Repeal, at the Miller Tabernacle in that city. We did not observe a report of his remarks in any of the papers at the time, but have lately come across it in a June number of the N. Y. Spectator. The young Prince brags and swaggers about 'liberty' and 'freedom,' as though neither he or his hopeful father had ever seen a slave in their lives—much less bought, sold, and robbed a large number of the poor creatures, as they have notoriously done all their days. We give below, some brief extracts from master Bobby's performance, taking the liberty to italicize a few words. After flourishing largely about 'the honest out-pourings of a heart devoted to *liberty* and justice,' he proceeds:

'The Declaration of Independence came like a celestial herald to the earth, to announce the advent of the age of freedom. The loud voice of Uranian liberty broke upon the world, and tyranny trembled at its thrilling accents. As well might the modern Canutes bid the ocean subside at their command, as curb the tide of civilization now swelling up against them, destined to bear mankind in triumph to the enjoyment of full freedom.

'The Genius of Liberty is walking on the face of the waters, and they sustain her footsteps—aye, to the remotest regions of the earth. The prophetic voice of freedom is heard abroad—and the nations of the earth have listened to its cry.'

Mark how the soap-lock orator interlards every sentence with 'liberty' or 'freedom.' It takes the slaveholders to boast of such things in the most scientific style. We remember to have seen in the Richmond Enquirer, two or three months ago, an account of an indignation meeting, held by the Repealers of New-Orleans upon the receipt of O'Connell's famous speech denouncing the slaveholders—at which a *Rev.* J. J. Mallon reported an Address and resolutions, chawing up O'Connell terribly, for his denunciations, and yet bragging of 'our glorious free institutions' beyond all account. The reverend gentleman ranted about the 'rights' of the slaveholders, and abused the abolitionists in true pirate style—but 'our glorious institutions' was a theme on which he was never tired of dwelling.

In the following passage, in his excessive zeal for the poor Irishmen, Bobby must have forgotten the 'niggers,' clane intirely:

'*Nature and justice confer certain rights upon all men*, and unequal. If an American derive from nature and from nature's God the unwritten character of freedom, an Irish peasant has the same right to enjoy it. (Great applause.) What should make the difference between them? *Are they not both men? Do they not both possess the same physical and intellectual organization? Do they not stand erect in the face of the same heaven, kneel at the same shrine, and worship the same God?*'

How could little Bobby be so rash as to utter such atrocious heresies in the eyes of American despotism? Couldn't he imagine that the abolition fanatics would instantly seize on this language, and perversely apply it to the slaves of the South? 'Are they not men?' says he. 'Do they not possess the same physical and intellectual organization?' Unquestionably, both the Irish and the colored people are more essentially *men* than their oppressors, even though the latter make a great parade of their sympathy for the down-trodden of foreign lands. Take one more extract:

'Ireland, like America, is now in the very act of accomplishing her destiny. I believe that the tide of human feeling cannot be repressed. I believe that the mighty waters of liberty cannot be compressed into the narrow reservoir in which tyrants would retain that mighty ocean.

I believe the man lives who will write the epitaph of Robert Emmet. That dying, martyred patriot, said that he did not wish his epitaph written, till it was written by a freeman. How touching and sublime the sentiment! I tell you, for myself, I should desire no loftier honor, no prouder task, than to trace, with my own hand, the record on his tomb.'

If that last idea isn't a touch above the vulgar, we are no judge. Only think of a slaveholding fop, the son of a traitor, writing the epitaph of *Robert Emmet!* The sublime absurdity of the idea is equalled only by the brazen impudence of the puppy who broached it.

Anti-Slavery Discussions at the South.

The opponents of slavery at the South are beginning again to make their appeals to the public in favor of emancipation. In Kentucky, the fiery Cassius M. Clay hurls his lightning shafts at it 'in the name of the soil it dishonors, in the name of an offended God, of outraged humanity, of advancing civilization, and of his insulted and bleeding countrymen.' His papers are published in the Intelligencer at Lexington, the capital of the State, and must make an impression.

In Virginia, Mr. Janney, of Loudon county, argues the subject in column after column of successive numbers of the Baltimore Saturday Visiter; quoting the Randolphs, Marshalls, Fitzburghs, &c., of other days, against the system, and adducing, at considerable length, the history of West India emancipation in proof of its advantages. We copy the following from his last number:

'Now, I ask, are not the slaves of Virginia as well prepared for freedom as were those of the British West Indies? I have no doubt they are better prepared, and that their emancipation would be the means of raising the price of real estate sufficiently to pay for them all. Lands in this State would then be worth as much as they are in Pennsylvania and New-York; emigrants from the North would fill up our waste places, and the Old Dominion would soon resume her rank among the foremost States in the Union. It is well known that the emigration of about fifty northern families into the adjoining counties of Fairfax, has already raised the price of lands considerably, and the example of their *free labor system* is likely to have the most beneficial results.

To entertain apprehensions for our personal safety from the liberation of the slaves, evinces a degree of prejudice that is truly astonishing. It must be evident to every reflecting mind, that the danger is altogether on the other side.'

'It is not against slaveholders, but against the *system of domestic slavery*, that I am contending. There are many engaged in this practice, towards whom I entertain sentiments of affection and esteem; and I will do them the justice to say, that I believe 'their eyes have been holden' by the prejudices of education, so as not to perceive the full extent of the evil that slavery entails upon mankind. There are many who have long felt dissatisfied with their position, but have as yet seen no way sufficiently clear for them to come out of it. To this class I would earnestly and affectionately appeal. Examine this subject for yourselves,—the sentiments of nearly the whole civilized world are against you, and if you are in error, it is your interest as well as duty to relinquish it. I am satisfied that you will find it contrary to the spirit of Christianity, inimical to our free institutions, injurious to the morals of our youth, and destructive to both the interests of the master and the slave. With respect to the slave, my chief objection does not arise from the physical suffering it inflicts. I know there are numbers in this State who have no cause to complain on this ground. Many of them have a sufficiency of good clothing and shelter, and, so far as the body is concerned, they may be said to be well treated. But what is being done to improve the mind? In a great majority of cases it must be answered, nothing—absolutely nothing. So far from promoting their improvement, our laws have thrown every barrier in the way of their progress. From their very infancy they are treated in such a manner as to destroy their self-respect, and to give them a mortifying sense of their dreadful condition.'

'It is a subject for serious reflection, that every man who owns or hires a slave, (how well soever he may treat him,) lends the weight of his influence and example to perpetuate a system that, in this country alone, condemns to ignorance and degradation nearly three millions of human beings.'

From the Philanthropist.

Facts Again.

A nation of freemen cannot be subjugated. It has no weak points that may be assailed. Neither Chinese walls, nor multitudinous fortresses are required for its security. *Men* are its ramparts. But slavery in any country, is a breach through which the enemy may pour like a flood. The slaves are internal foes, more to be feared than any invader. It is well known, that during the last war we had nothing to apprehend on this point, because England was in the same predicament with America. The blow she might have inflicted, could easily have been retaliated. The instinct of self-preservation restrained her from tampering with the slaves of this country. Things have changed since then. There are no slaves now in the wide extent of the British dominions, and the advantage this would give England in a contest with this country, is a painful subject for consideration. The slaveholders themselves are fully aware of it, and this furnishes a key to the present pacific policy of Mr. Calhoun, who, in 1812, was the leader of the war party; and in this, too, are we to find the explanation of the great forbearance of the government in its intercourse with England.

Only two ways present themselves, in which we can prevent the consequences of the advantage thus obtained by Britain. They are, the removal of slavery, or an augmentation of our warlike defences. The former would conflict with the prejudices and imagined interests of the slaveholding oligarchy; the latter would be at the expense of the non-slaveholders of the country. Of course, there is no hesitancy as to the choice. The slaveholder holds on to his slaves; the military defences of the country must be vastly augmented, and we, the people, must foot the bill.

This is no idle talk. We saw, last winter, a letter from a Whig member of Congress to a friend in this city, in which occurred the following remarkable paragraph:

'Indeed, there have been Secretaries, or a Secretary of War, perhaps I should say who has [illegible] the very ground that *additional protection was required by the Southern people, against the probable insurrection of their slaves.* This you do not find in any public document, but a gentleman who was a member of the Military Committee, told me, that by Mr. Poinsett this view had been urged, and in illustration he said, Mr. Poinsett alluded to the fact, that but for the presence of the United States troops, there would, beyond all question, have been a most bloody insurrection some short time before in Louisiana.'

As we proceed, we shall find what slavery has to do with the free States.

We all remember Judge Upshur's magnificent scheme for the increase of the navy. He was then Secretary of the Navy. Our force on the waters was not one-eighth as large as that of Great Britain. His recommendation was, that it should be increased four-fold, and this, too, at a time when the government was running in debt every year. And then we must have a home-squadron, to protect the coast-wise trade, forsooth, with plenty of berths for the aristocratic sons of Virginia slaveholders! And this home-squadron was to give shelter to the ports of the South; for who has thought, for the last twenty years, of getting up a squadron to protect the north-eastern seaboard against aggression?

But the Secretary of the Navy must speak for himself, and explain why it is he would have us taxed some fifteen or twenty millions more every year, for the establishment of a navy half as large as that of Great Britain.

'*The nature of our institutions*,' he says, 'presents a very strong appeal upon this point. A war between the United States and any considerable maritime power, would not be conducted at this day, at it would have been even twenty years ago. It would be a war of incursions, *aiming at revolution. The first blow would be struck at us through our institutions.* No nation, it is presumed, would expect to be successful over us for any length of time, in a *fair contest of arms upon our own soil*, and no wise nation would attempt it. *A more promising expedient would be sought, in arraying what are supposed to be the* HOSTILE ELEMENTS OF OUR SOCIAL SYSTEM AGAINST ONE ANOTHER. An enemy so disposed, and free to land upon any part of our soil which might promise success to his enterprise, would be armed with A FOUR-FOLD POWER OF ANNOYANCE. The ultimate result of such incursions, we have no reason to be afraid of; but, even in the best event, war upon our own soil would be the more expensive, the more embarrassing, and the more horrible in its effects, by compelling us, at the same time, to oppose an enemy in the field, and *to guard against attempts to subvert our social system.*'

From the Western Citizen.

Tariff and Taxation.

J. C. Calhoun has written a letter to some of his political friends in Louisiana, in which he states he is not in favor of direct taxation in place of a tariff revenue. He says:

'You are right in the opinion which you have attributed to me on the subject of free trade—so far from desiring or aiming at substituting a system of direct or internal taxes for duties on imports, as the means of supporting the government, my object has been the very reverse, as I have often expressed in debate. One of the objections I have urged against high protective duties is, that it would hasten the period when a resort to a system of internal taxation would become necessary.'

We never believed J. C. Calhoun was in favor of direct taxation. It would be too much against the interest of his pocket. No slaveholder is in favor of direct taxation to support government. By the Constitution, representation and direct taxation are on the same basis; the slaveholders cling to the representation, but for the taxation they are very willing to substitute a tariff. Their representation on property enables them to fix things very much to their liking, so long as they have so many suppliant tools at the North, who dare not have the bearings of certain great political questions exposed, for fear of their southern masters. As it now is, the North have to pay four-fifths of the expenses of the government, and have about one-third of the money paid out in the free States. If a direct taxation was substituted for a tariff, the southern despots would have to pay their share to the fiddler, as well as do the principal part of the dancing. As it now is, it is all dancing and no paying. If the abolitionists should take up the doctrine of direct taxation in earnest, instead of its long remaining a beautiful loco-foco scheme, it would soon get to be *treason*, as it is said nearly all the abolition doctrines are.*

A False Position.

The following are friend Goodell's remarks on a resolution passed at a late meeting of the Western Reserve Association. It will be seen he views the matter aright. A resolution declaring it to be a duty to withdraw from churches which refuse to 'remember those in bonds as bound with them,' was introduced into the Association, and amended to this. The false position assumed by that body, in adopting the resolution, is shown by friend Goodell, in his usual masterly manner:—Y.

The Western Reserve Association, as we learn by the Oberlin Evangelist, have adopted a number of resolutions in favor of church action against slavery, among which is the following:

'That where abolitionists, either ministers or church members, are permitted freely to express their sentiments on the subject of slavery, and to remember those in bonds as bound with them, in meetings for social prayer, and allowed the undisturbed enjoyment of religious privileges, they should not separate from the churches with which they are connected, *even if such churches should refuse to enlist in the anti-slavery cause.* But where brethren are not allowed by the churches with which they are connected, to plead the cause of the poor and the oppressed, they should withdraw from such churches, and unite with other churches *which will grant them liberty of speech*, or form a new church on gospel principles.'

Now, if the resolution had said that abolitionists should not secede while progress was making, and with the prospect that the church was about to take a correct position, we should have no dissent. But the issue made is apparently a different one. Free speech, to be sure, is a *sine qua non* to church reformation; but does it always *secure* it? The resolution supposes otherwise. It contemplates a *free-discussion* church, that *refuses to enlist* in the anti-slavery enterprise; and it advises a continued connexion with such a church.

But is this *right?* Is the church remaining such, a true church of Christ? If so, then the individual holding the same position is a Christian. And if *that* be true, what becomes of the fundamental distinction between the righteous and the wicked? [See Matt. xxv. 31—46 Prov. xxix. 7.

May I remain in a corrupt church, because, in order to retain me, (when God commands me to 'come out' of it,) it forbears to persecute and gag me? Suppose the Pope had allowed Luther freedom of speech: might he have remained in the Romish communion?

Is there not an apparent squinting of selfishness in this policy? If the church will not trample upon *my* rights, nor cut *me* off from *my* privileges, I will go along with them, though they *do* trample upon the rights of my *colored* brother! Is this loving our neighbor *as ourselves?* Is it remembering them that are in bonds *as bound with them?*

On the same principle involved in this resolution, many professed abolitionists support their political party that tramples upon all the rights of the *slave*, because, they say, it is favorable to *their own right of petition.* If this be reprehensible in *politics*, can it be right in the *church?* Must the political party we support be purer than the church with which we commune?

* See the Newark (Ohio) Gazette.

Mr. Monroe's Lectures.

Mr. Monroe, an anti-slavery lecturer from the East, delivered a lecture in the Court-house last evening to a full house. We had the pleasure of attending, and were very highly pleased with the address. Mr. M. was very amusing and happy in his remarks, and spoke with perfect good humor and courtesy. We would go some distance to hear an address from him on any subject, though it should be in opposition to our opinions. We were pleased to see good order and propriety observed on the part of those in attendance, and hail it as a sign of returning toleration in the public mind. We never approved of using force to put down argument. Force and power are said to be the arguments of kings, but should never be of republicans. Mr. M. is certainly a young man of considerable talent, and handles his subject in an able and logical manner, interspersing his argument with the most graphic illustrations and anecdotes.

Anti-Slavery.

A writer in a late number of the Christian Index complains most bitterly of the religious publications of the North. Anti-slavery sentiments, like the frogs of Egypt, seem to cover the land. The writer referred to, says he took up the 'National Preacher,' to which he is a subscriber, and before he had got through with the first sermon, he found an out and out anti-slavery paragraph. He threw it down, and took up the 'Mother's Magazine,' and on the first page he found a paragraph still more obnoxious. He then calls upon southern Baptists to establish a 'Southern Baptist Preacher,' and a 'Mother's Magazine' of their own. It will be of no use, however, for the anti-slavery sentiment has become so popular at the North, and even in some of the southern States, that even many of the secular papers boldly denounce slavery. The best way for our southern brethren will be, to set about at once devising the best plan for emancipating their slaves; and we feel sure their friends at the North will render every assistance in their power, if called upon, to exterminate a system which has already been found to be not only profitless, but an actual expense to the upholders of it, to say nothing of its sinfulness.—*Ch. Sec.*

From the Philanthropist.

Fanaticism.

'Paul, Paul, thou art beside thyself,' was the language of Festus to the chief champion of Christianity. A few years since, the man whom the nation now delights to honor, was stigmatized as the 'Massachusetts mad-man.' It is the usual resort of the cold-blooded and selfish, to affix the epithet, insane, to the enthusiasm of which they are incapable. Doubtless the tories of '76 thought the 'rebels' clean demented; as the conservatives in England at this day denounce the advocate of popular reform, as fanatics. To no class of men has this epithet been applied more frequently, and with more virulence, than the enemies of slavery in this country.

Col. Stone, of the New-York Commercial, treats this matter very happily. After defining fanaticism as 'intolerant, uncharitable and full of active evil'—not only 'entertaining extravagant opinions, but insisting that others shall likewise entertain them, on peril of denunciation, proscription, or severe punishment,' he says:

'Taking the word in this, its more enlarged but also more real sense, it seems to us that there is quite as much fanaticism in some of those who apply it as in those to whom it is applied. Practically, indeed, their fanaticism is more virulent. We do not remember to have read or heard of a slaveholder being lynched by abolitionists. The newspapers have not made known to us any case in which abolitionists have assembled together in mobs to tear down churches, pillage men's houses, or burn public edifices in which anti-abolitionists were holding their meetings. No anti-abolitionist has been shot, hanged, burned or whipped, to our knowledge, by the advocates against slavery. They have not even, within our experience, written us sharp letters of reproof for publishing what we thought proper. Some of them may have stopped the paper, for aught we know, because they did not like what they found in it, but if they have, it has been done quietly, and without assigning the reason. Practically, therefore, we say that between abolitionists and their opponents, the balance of toleration seems to incline in favor of the former.'

COMMUNICATIONS.

Christianity and Humanity Inseparable.

We are told that our principles in regard to suffering humanity should never be brought into the Church, as they cause division, and promote a spirit unfavorable to piety!

Now, it seems to us, that a correct appreciation of our principles, and the ends of church organization by our brethren, would obviate the force of this objection. Our principles can never be separated from Christianity, and it remains as pure as when it proceeded from the lips of its Founder. Humanity and Christianity can never be divided. If the Church is set for the reformation of the world, whither shall we carry our principles but into the Church? Will it annihilate christian feeling to listen to the woes of the slave, or to discuss his rights? Will supplication for the perishing quench the ardor of devotion? Will it offend Christ's little ones to be urged in brotherly kindness to feel for the outcasts from christian sympathy and heavenly hope? Indeed, if Christianity cannot act as God requires, we have cause of alarm for the churches. What! will it disturb the peace of the churches to advocate, as christian men, *the first principles of humanity?* To denounce robbery for burnt offering!—the transforming of men to brutes, and the withholding of the scriptures from men as immortal as ourselves! To whom shall we look for aid in this enterprise, if not to Christians? Who should feel, if they will not? Will the worldling, the infidel, the mere politician? Shall *they* be permitted to surpass *us* in benevolence?

No, brethren, we hope better things. If truth excites wrong feelings, *it is not answerable for the result.* The excitement bespeaks a wrong state of heart, which must be repented of. The meek and lowly Jesus excited opposition; was he, therefore, wrong? If speaking the truth in love on the most important moral question which presents itself for christian reflection, causes division in Churches, we deeply lament it, but we should not neglect our duty. *The path of duty is always the path of safety.* 'Let the dead bury the dead,' should be our motto.

Our principles promote no spirit unfavorable to piety, or true revivals of religion. Benevolence does not dampen, but rather developes piety. In fact, there is no such thing as true piety without benevolence. 'If any man say he loves God, and hateth his brother, he is a liar, and the truth is not in him.' Piety is love to God, *manifesting itself in deeds of mercy towards men.* We care not how high the professions of men may be in relation to Christianity, how great the relation or experience they may tell if this manifestation of it towards man is not shown in deeds of mercy and benevolence, it is worthless and hypocritical. If our brethren in the school of Christ are willing to imbibe his spirit, and, knowing his duty, willing to perform it, they will have no fears that the cause of mercy will divide the churches.

Professing Christians! ye who make the above excuse, where are you? How long halt ye between two opinions? More than *three hundred thousand* slaves are this moment held by the so-called evangelical Christians of our country; and have we not a duty to perform to them? Philanthropy looks on and weeps, and the impartial and expansive power of Christianity meets in slavery with an obstacle earth reels and blazes in the radiance of heaven, when the stars go out. And can you then oppose us in the propagation of them? It is because these principles were trampled on, that God drowned the old world, '*being filled with violence*;' smote the first-born of Egypt dead, and overwhelmed Pharaoh and his host in the Red Sea. The same God of the oppressed still reigns, unchanged and unchangable. It is upon these principles that the superstructure of the moral universe is reared, and can their advocacy rend the Church of the living God? Tell us not, then, of the *consequences!* They will be safe to God, to man, to the Church, and to the world.

Yours, &c.

H. H. B.

The Sorcery of Priestcraft.

ABINGTON, (Mass.) Sept. 11th, 1843.

BRO. GARRISON:

Have not the priests been the first to raise the voice and oppose every attempt to reform the world, and abolish iniquitous systems and institutions, and better the condition of the people? Do not the priests take advantage of the religious sentiment or feeling in man, and stand between the rich and the laboring, oppressed poor, to protect the rich and their unrighteous systems and institutions, and keep the people in ignorance and in servile subjection to their superiors and masters? And this *they* call regulating society, and keeping the people in good order. The priests delude the people with the idea that, if they will not put on the church yoke, believe in certain dogmas and creeds, keep Sunday in going to the meeting-house to hear them preach, and pay well to support them, all is well—heaven and happiness will be their portion hereafter. No matter how ignorant of themselves, of the laws of their being, of man's relation to man, oppressed, perverted and debased they may be. As to breaking every yoke, undoing the heavy burdens of the oppressed, and proclaiming glad tidings to all men, such things are not known nor heard of among them. They put heavy yokes and bind grievous burdens upon the people, which they will not even so much as touch with one of their fingers. The whole trade or business of the priest depends upon having the people oppressed, ignorant and perverted. And so long as the priests intend to be priests, they will do all they can to keep the people in their ignorant, oppressed, perverted condition, and oppose all attempts to raise man to a higher, better, and equal state. Talk to a priest of social equality, and he laughs you to scorn. He says the idea is preposterous and absurd, and tells you to wait till the millennium comes, and then all things will be just right. Talk to a priest about a state of true, social equality, and the right of universal man, and he will read you a lecture like the following:—The times are sadly out of joint, agrarian levellers, despairing of elevating themselves by merit, seek to produce a system of social equality by dragging every thing above them down to their own dead level with the injured, honest, poor man, who labors and drudges for the support of such men of elevated merit as you? Who, think you, is most indolent, those who claim the exclusive privilege of using their minds only, or those whom you say practically, at least, should only use their hands, and do the drudgery of these elevated ones of merit? And because the people are determined to throw off their shackles and be no longer deluded, quacked and imposed upon, a hue and cry is raised about dragging down to a dead level.

When the priests come down from the elevated towers they have built upon the heads of the people, and go up to man level, they will not see any thing so very dreadful in social equality; and they will not be troubled with that unconquerable aversion to exercise and labor, and that indolence which makes them so willing to fatten and accumulate property on the labor and toil of others.

Men are beginning to speak out on this subject, and the day of reckoning is approaching. The people are rising up, and asking of the priests whom they have fed, clothed, honored, and followed, what have ye done for the poor and friendless, to destroy oppression, and establish the kingdom of God on earth? A fearful question for you, O ye priests, which we leave you to answer as best you may.

ELIJAH RICHMOND.

Petitions---Higher Ground.

SALEM, Oct. 2, 1843.

FRIEND GARRISON:—

I wish, in the columns of the Liberator, to say a word to the friends, on the matter of the petitions now in circulation, asking Congress to abolish slavery in the District of Columbia. It appears to me that we have sufficiently long been insulted by the rejection of the respectful petitions, that from time to time we have sent to the national Legislature. It has seemed the glory of the northern and southern men to stifle the free voice of the people—to trample upon their presses, and scorn obedience to their will, whenever thus expressed. It is time now that we should take higher and stronger ground. It will do well enough, though insulted and scorned, for those living under a despotism or a monarchy, to pray and petition those who hold the power to enact righteous laws, for it is all that they can do—the people being the servants of the rulers; but in our own land, thank God, the matter is reversed. The people are sovereign, and the legislator the servant, who is bound to do the will of those who employ him, and pay him for that purpose. To petition—to pray a man to act in the manner we have heretofore done, if this view of the matter be correct, seems supremely ridiculous. As well might the directors of a canal company send a petition to the Irishmen whom they employ to dig out the canal, but who, instead, are throwing the mud in to dam up the waters, saying, *we pray your honorable body*, &c. What would the directors do in such a case? Petition? No. Order—instruct; and if obedience followed, well; if not, dismission comes, and others take their places, who have learned to do their duties. So say I on the question of petitioning. Let us have no more of it, especially when the petitions are treated as they have been. Draw up papers, instructing Senators and Representatives—the servants of their constituents—how to act, and how to vote. If they obey instructions, we will support them—if not, the next election we will instruct them to stay at home, in such a manner as to let them know that we mean what we say.

Now, I propose, Mr. Editor, as we have a member, Mr. King, elected from this district, who claims to be an abolitionist—who was elected by abolition votes, and who could not go without them—for whom his friends pledged us that he should do all that could be done against slavery—I say, as we have such a man, under such circumstances, I propose that circulars be sent by the Committee from Boston, to all the towns in District No. 2, for obtaining signatures, instructing Hon. Daniel P. King, *as soon as possible* after he takes his seat, at least, in the early part of the session, *to introduce to the House, and* ADVOCATE a bill for the immediate and entire abolition of slavery in the District of Columbia, or the removal of the seat of government to some place within the free States, *forthwith.* If Mr. King is prepared for this, we shall have something practical—something from which the baby-stealers of the South and their dough-faced allies of the North, can have no escape; and if he and his party are not ready for this, we shall hereafter hear nothing of whig abolitionism, and the sovereign people will be able to judge and act for themselves. Should the Committee think favorably of my suggestions, I hope the circulars will be ready by the time of our County meeting, which is to be held at Topsfield, on the 13th inst., and from which they can be sent to all the towns of the District.

SALEM.

Labors of 'New-Bedford Boys.

AUGUSTA, August 29th, 1843.

BROTHER GARRISON:

Having left my residence some two weeks since, for the purpose of diffusing the anti-slavery truths, and having some little desire to let the friends in New-Bedford know what success we have in this part of God's moral vineyard, I came to the conclusion to make known the facts through the columns of your paper. I was called to lecture in a little town on Sunday evening last, some few miles from Augusta village; and to my great surprise, they had never heard an anti-slavery lecture in that place before. It was thought by many that the people would not come together on such an occasion; but notice was given at the forenoon and afternoon meeting that a slave would address them in the evening on the subject of slavery, as known to exist in the United States; and at half past 5 o'clock the house was crowded. We had the largest church in the town. Myself and David W. Ruggles, from New-Bedford, entered the house, and were aided up into the pulpit with great delight. We commenced by singing and prayer; after which I read a portion of the 25th chapter of St. Matthew's gospel; then sung the second hymn. I then commenced talking from the 13th chapter of Hebrews, 3d verse, in the following words: 'Remember them that are in bonds as bound with them; and them which suffer adversity as being yourself also in the body.' From these words I spoke at some length. I had not been speaking more than 20 minutes, before more than one half of the congregation were weeping; and I never saw more interest in a meeting, since I have made myself acquainted with the anti-slavery enterprise; and in the whole course of my remarks, not one person left the house. After the close of the meeting, the congregation surrounded the pulpit, stating that they would have remained upon their seats and heard us until the rising of the morning sun, but having an engagement in the town of Augusta Monday evening, we could not comply with their request to lecture for them again on Monday evening. But they have come to this conclusion, to have us if we remain in this place until next Sabbath, to lecture for them a half day, commencing at 1 o'clock, and continuing until sunset. It is said by many, that the people of those towns never have been so much elicited in relation to their moral and religious duty on this question, as at present. We have thought God created a deep feeling among the people in regard to this great subject, and has awakened them from their death-like slumbers to the great responsibility they are under both to God and their fellow-men.

While writing this letter, five gentlemen have entered the house for the express purpose of getting us to lecture in another of the neighboring towns; we have complied with their request; but not until Thursday evening next. Anti-slavery light is much wanted in this part of the land, and we are determined, through God, to diffuse it according to our ability. Having been under the influence of slavery ourself so long, we do not appear before the people with excellency of speech or of wisdom; but in the language of the apostle Paul, declaring unto them the testimony of God. We told the congregation on Sabbath last, that we appeared before them as the representatives of two and a half millions of slaves in this boasted land of liberty; and only wish to relate the conclusion of those whom we left behind us just as it is. And we did so, while we were engaged in promulgating those truths. I glanced my eyes across the house—and such weeping eyes I never beheld in an anti-slavery meeting. Truly, our coming to Augusta has been profitable. We shall deliver a course of lectures in the neighboring towns before we leave. I have no stronger reasons for believing, that we can do great good in this place, than the many calls we have at the present time to deliver lectures on slavery. And what makes it better for us, we have been called to lecture where the people had never heard an anti-slavery lecture.

Please to give the above a place in the Liberator, that the people may

Extract of a Letter from Charles C. Burleigh.

——'I have read with lively pleasure, brother Roger's just and manly rebuke of O'Connell's disrespectful allusion to our noble Garrison. I do not see the Herald out here in the country, but met the article in the Liberator. Brother R. speaks not his own feelings alone, but those of a multitude of true hearts besides. Every friend of our cause in this region, whom I have heard allude to the subject,—and they are a considerable number,—speak warmly in praise of the article, and rejoice that it has been published. For myself, I read it with a glow of delight, and from my inmost soul was glad that no false delicacy had prevented either brother R. from giving it to his readers, or the temporary conductors of the Liberator from copying it. I wish it might appear in the Standard also, and, indeed, it would greatly please me to have it copied by every anti-slavery paper in the land; and every paper which copies O'Connell's speech, ought to give his excellent commentary also. The reputation of our faithful fellow-laborers, and especially of our tried and true-hearted pioneer in the great work wherein we are engaged, is common property to all who love the cause, and we have all an interest in defending it when unjustly assailed, be the standing, the influence, or the motives of the assailant, what they may. The good of the cause can never demand that we sacrifice its most zealous, devoted and effective friends, by a base silence when they are slandered through fear of offending those with whom the slanderer is popular. Brother Rogers deserves the warm thanks of the whole anti-slavery host, for the manner in which he has met the dishonorable attack made upon our beloved companion and valiant champion. He *has* them too, I doubt not. Mine I tender him from a full heart, and I wish you to tell him so through the Liberator, and to record there my hearty *Amen* to his prompt and brotherly *testimony* on behalf of us all;—for so I regard it, though he claims to speak only for himself. The statements which he makes touching O'Connell's treatment of Garrison when they were together in England, make this late ungenerous and unjust attack appear yet more reprehensible, for they cast no slight shade of doubt over either the sincerity of O'Connell's seeming friendship and respect then, or that of his pretended contempt and dislike now.'

Ohio Abolitionism.

OAKLAND, (Ohio,) Sept. 22, 1843.

DEAR BRO GARRISON:

I send you this with the Clinton Republican, containing a notice of our meeting here when Remond and Douglass were with us. My object in doing it is to enable you to form a correct judgment of Ohio abolitionism—Liberty party abolitionism in particular. The article signed Humanity (except the resolutions) was written by a warm third party-man—a Presbyterian clergyman to boot. For these resolutions he went warmly and heartily, asking for them a rising vote, which was accorded, and proved unanimous in a meeting of about 1000 persons, called together in this country-place with less than three hours notice. It is material for the prosperity of the anti-slavery cause, that its advocates in the different parts of our country comprehend each other.

Although I am entirely opposed to the Liberty party movement, I have long been sensible that the feelings and motives of the great mass of abolitionists in this State who have connected themselves with that party, were misjudged by eastern friends. This is easily accounted for by those who appreciate the depravity exhibited by the party which goes by the same name in the East. I hope that a better understanding will be the result of our share of the one hundred Conventions, and of the visit to the West of these gifted champions of freedom who assist in conducting them. Remond and Douglass would disarm the opposition to our cause in Ohio in one year, were they to traverse the State. A much longer time, however, would be necessary to lift our population into a moral elevation which would ensure their performance of duty.

Yours, for humanity,

A. BROOKE.

From the Clinton (Ohio) Republican.

Prejudice against Color.

MR. EDITOR:—I have just witnessed one of the most thrilling exhibitions of human eloquence, at *and out clinton as a slave*, have been electrifying me through and through, until I fell almost as if heaven's purifying fires had been new-creating me for a purer existence. I had thought that the pulse of our common humanity beat somewhat strongly in my veins before, but never until now did I realize the deep, full, broad, glorious idea comprehended under that emphatic phrase, OUR COMMON HUMANITY. These gentlemen had expected to attend our recent anti-slavery meeting at Oakland; but being unavoidably detained, did not arrive until the day after adjournment. Immediately on their arrival, notice was given that they would address the people; and in about two hours a large crowd assembled. The speakers, though weary with their recent journey, walked up to their subject and into the understandings, and consciences, and hearts of their hearers, with a boldness and power which I have never seen surpassed. The being who could stand unmoved, under the bold and lofty bearing, the lightning, riving flash, and the deep, holy, burning indignation of Remond; or the keen, withering satire, the ineffably scalding, soul-shrivelling sarcasms of Douglass—all poured forth, too, from the fullness of hearts overflowing with universal benevolence—the being, I say, who could stand unmoved under this, must be less, infinitely less than man. What a loathsome, soul-sickening, ineffably contemptible thing is this American prejudice against color. Charles Lenox Remond and Frederick Douglass! yours is a noble and glorious work, and nobly and gloriously are you performing it. God speed you! And may the lightning of God's truth, either purify or wither the soul, from whose deepest promptings does not come back the echo, *God speed you!*

The following resolutions were unanimously adopted:—

1. 'That the prejudice against color so common in Ohio, which has deprived the descendants of the African race of an equality of civil and social rights, is the spirit of slaveholding in another form, equalling it in infamy and wickedness, which merits, and in the opinion of this meeting, will receive an unqualified gree the judgments of the Almighty; and that Charles Lenox Remond has our sincere thanks for his eloquent and able effort to make our guilt in this matter, apparent to us.

2. That while we scout as infamous and devilish that misnamed religion which slaveholders have denominated Christianity, we are equally called upon to deny the pretensions to Christianity of those professors in all the different sects among us who fellowship that religion in any way, or omit their best efforts to overthrow that system which has produced it be a curse to our country.

3. That in exhibiting to us the inconsistency of the religious professors of our country, Frederick Douglass merits our thanks, and while we take pleasure in according them, we wish to assure him of protection whilst he sojourns among us, and our determination to see to it that such men as he shall never again be made a thing, a chattel.'

HUMANITY.

Clinton county, Ohio, Sept. 7th, 1843.

Sectarism.

LOWELL, Sept. 15th, 1843.

DEAR FRIEND GARRISON:

In looking at the Morning Star of the 13th inst., I noticed a report of the York county Free-Will Baptist Anti-Slavery Society's Convention, which was held at Springvale, Aug. 24th and 25th. The following resolutions were adopted:

'Whereas, the silence of the ministry and Church on the subject of American slavery, has given occasion to many abolitionists, of very sanguine temperament, to wage a warfare against the Churches, with a spirit calculated to bring the anti-slavery cause into disrepute; therefore,

Resolved, That we, as Christians, approve the formation of denominational anti-slavery Societies, that will call in the entire co-operation of the ministry and Church.

Resolved, That the formation of a York County Free-Will Baptist Anti-Slavery Society should meet the approbation of all our Churches.

Resolved, That we disclaim fellowship, either in spirit or in practice, with all those misanthropists who, in their misguided zeal for the abolition of slavery, aim at the prostration of all law, and the wholesome regulation of scriptural church organization.

Resolved, That to vote for, or to neglect to vote against slavery, is lending an influence in its favor.'

Perhaps you have seen the report already. I send it because I think it worthy of notice. It comes from that (but a short time since) poor little despised sect, 'the Free-Willers.' They have got to be about old enough to act out the sectarian nature which they always had in them. They have as little confidence in the power of *truth* as the rest of the sects; they love the sword as well, and hate non-resistance as badly.

SELECTIONS.

From the Herkimer Journal.

A Noble Example---Universalism against Slavery.

We learn, from the N. Y. Tribune, that the U. S. General Convention of Universalists adopted the following strong anti-slavery resolutions at their session at Akron, Ohio, week before last. The Universalists have been very generally denounced and hated by the other religious sects of the country, as a set of unmitigated reprobates, who richly deserved the damnation they so seriously doubted. What will become of them now, we think it will puzzle Orthodoxy itself to determine; for, by the adoption of these 'incendiary' resolutions, the Universalists have proved themselves not two cents better than downright abolitionists!

But, soberly speaking, let the friends of impartial freedom, throughout this land and throughout the globe, thank God and take courage! One large and increasing religious sect, numbering nearly 400 clergymen, 700 congregations, and 150,000 members in the United States, and embracing much eminent talent and moral worth, nobly stands forth in opposition to the hellish system of American slavery! Others will inevitably follow the glorious example—commencing probably with the most upright and enlightened. Indeed, some of them are moving by sections already—the Methodists and Lutherans, for instance—but where stand the General Assemblies, Conferences, and Conventions of the Presbyterians, Methodists, Baptists and Episcopalians, on this subject, with their million and a half of constituents in this country? Are they not ashamed to be outdone, in this primary Christian duty, by those whom they have so long regarded as destitute of all just title to the Christian name?

The poor crushed slave of the South has indeed 'fallen among thieves,' who have robbed him not only of his earnings and his liberty, but also of his wife and children, and not even 'left him half dead,' as the poor man was left who 'went down to Jericho;'—for southern piracy, not content with merely plundering its victim of all he has, or can possibly acquire, has the additional and unspeakable meanness to sell the poor fellow at auction, along with horses, oxen, and other cattle! And what say the grave and learned Doctors of Divinity of the Presbyterians, and most of the other large religious sects of the country, when they go up to their annual General Assemblies and Conventions, and see their poor brother in this miserable condition? Do they hasten to relieve him? No, they have not so much as a single word of sympathy for the poor sufferer, or of rebuke for those who have robbed and outraged him! They are no doubt very pious and godly men, these Doctors of Divinity and their coadjutors. They are amazingly eloquent and earnest in their reprehension of the horrible and soul-destroying sin of *dancing;* but they have no objection to the daily and perpetual robbery of three millions of their fellow-countrymen! They are horror-struck at the idea of a man's marrying the sister of a deceased wife—but they are perfectly willing that hundreds of thousands of their countrymen, and among them several thousand members of their own communions, should have their wives and children forcibly wrested from them and sold like beasts! They think it 'will not be for the edification of the church' for them to protest against these brutal outrages! They see the poor slave plundered of every right which God has given him—utterly cast down, helpless and despairing—liberty, property, wife, children, all gone!—and instead of doing or saying the least thing to relieve him or assuage his anguish, they coolly 'pass on the other side!' Very piteous and godly Doctors of Divinity, no doubt.

We rejoice that a good Samaritan has at last appeared. We thank heaven that the Universalists have felt constrained to do something, however little, for the poor wounded millions of our country. We care not in what light their distinctive religious tenets are regarded by those who fancy them, the matter is eminently honorable to teem as men, as patriots and as Christians. We need not add, that the opposite ground, maintained by the great masses of professed religionists in this country, is unqualifiedly wrong, disgraceful and reprehensible.

The resolutions were moved in the Convention by Rev. T. J. Sawyer of New-York, and passed with but a single dissenting voice. They are as follows:

1. Resolved, That we rejoice in the knowledge of the truth that the doctrines of Christ have for their end the holiness and happiness of all mankind; and that the faithful inculcation and acceptance of those doctrines must lead to the overthrow and extinction of all institutions, observances and relations, however ancient or firmly fortified, which are contrary to righteousness, to human well-being, and thus hindrances to the full establishment of the true and glorious Kingdom of God on earth.

2. Resolved, That in the light of this truth we feel constrained to bear testimony against the slavery of the African race, now maintained in a portion of our country, as contrary to that gospel which is destined to break every yoke and lead captivity captive; as especially subversive of that golden rule which teaches us to do unto others as we would that they should do unto us; as contrary to the plainest dictates of natural justice and Christian love; and as every way pernicious alike to the enslaver and enslaved.

3. Resolved, That, regarding the whole human family as in the larger sense our brethren, joint heirs with us of our Father's love and the immortality of blessedness revealed through our Saviour, we are constrained both by duty and inclination to regard with peculiar sympathy and affection the oppressed, the benighted, the down-trodden, of our own and other lands, and to labor for their restoration to the rights and blessings of freedom, light and truth.

4. Resolved, That, while we regard the holding in bondage of our brethren for whom Christ died, or the treatment of any human being with obloquy, harshness, or any indignity on account of his color or race, as contrary to righteousness, inconsistent with Christianity, and especially with that doctrine of universal grace and love which we cherish as the most important of revealed truths, we are well aware that many worthy and upright Christians have sustained the relation of slaveholder in ignorance of its true character or from inability to relieve themselves therefrom; and while we earnestly entreat all Christian, and especially Universalists, slaveholders to consider prayerfully the nature and tendencies of the relation they sustain, we recommend or countenance no such measures of indiscriminate denunciation or proscription, but, appealing to the gospel, to humanity, and their own consciences, we await in implicit confidence the perfect working of the principles of divine and universal love.

☞ We can't quite go that last resolution—there's *rather* too much 'good Devil' about it to suit our old-fashioned blunt notions. The pretended 'inability' of ☞ 'Christian slaveholders' ☜ to clear themselves of the pirate system is getting rather stale. It's one of Satan's old, worn-out jokes, that won't go down much longer.

Right of Petition.

In his late visit to New-Bedford, the venerable Ex-President, J. Q. Adams, in a speech on the occasion, says:

'Our liberties have been jeopardized, from a source from which we ought not to have expected danger, from within ourselves. When I saw opposition to the liberties of our country, coming from within our own bowels, I felt called to array my feeble powers in the defence of her free institutions. In the course of the last seven or eight years the critical periods of that controversy have devolved twice on me, and I called upon the people to uphold me. It is gratifying to me to say this to you, because I have no doubt it will be gratifying to you to hear it, that this is the cause that I have now been here to see you. Wherever I have gone, and wherever I have been most warmly received, I have found that it was because of my defence of the liberties of the people, and of the Right of Petition. Your right of petition is now to a very great extent suppressed by the arbitrary rules of the House of Representatives. It was restored, it is true, for a few days at the commencement of the last session, but then it was negotiated away again. I will not, said Mr. Adams, pursue this subject, because I know that among you it would be only idle and useless. Upon this question I have found among you but one sentiment.'

THE LIBERATOR

BOSTON:

FRIDAY MORNING, OCTOBER 13, 1843.

Northern Non-Resistance.

There is a class of persons in this country who are called Non-Resistants,—who are regarded as dangerous to the public safety and happiness, because of their fixed determination never to kill or hurt any body. They are sometimes described as a set of jacobins and agrarians, the prevalence of whose opinions would set up a guillotine in every market place, and bring about a general scramble for the wealth of the community; and sometimes as a pack of mean-spirited, cowardly miscreants, who will suffer themselves to be trampled upon and insulted without so much as an effort to defend themselves. The professing ministers of the Prince of Peace have, as a general thing, signalized themselves by the zeal with which they have devoted themselves to the extermination, by any weapons they can procure, of these pestilent fellows. Lance and sword, the poisoned dagger, or the drugged bowl, open assault or secret ambush, thrust in front or stab from behind, all have been esteemed fair in this holy war against these infidels and heretics. But it is not my purpose to enter into the merits of this controversy at this time, and in this place. I shall leave, for the present, those who profess and call themselves Non-Resistants, to the tender mercies of the church militant, to be dealt with as they deserve who presume to intimate that Jesus Christ meant what he said, and that the great object of his mission was to rebuke, and not to cover up the favorite vices and crimes of priests and people.

But there is another class of persons, who, while their mouths are full of great swelling words of vanity, boasting of their courage and spirit, and how they will never submit to an injury, and whose talk is of armies and navies, are yet, all the while, the most miserable poltroons that can be imagined. They see their rights trampled upon and denied to them, their dearest interests—even those that touch their pockets—made the sport of their natural enemies—they are treated with all imaginable insult and contumely, and yet they not merely submit to it tamely, but servilely fawn upon and flatter those who are thus evilly entreating them. And this, not from a sense of religious duty, or the reception of a peaceable philosophy, but from very pusillanimity and want of spirit. They humbly sue for fresh insults and injuries. They crawl upon their faces before their oppressors, and beg that their masters will be pleased now and then to throw them one of their own dollars. They are ready to give the lie to their own loudest professions of love for liberty, if they may purchase by it the privilege of working for their liege lords for nothing at their own expense. There is no act so base that they have not been ready and prompt to do, that may help to ascertain their serfdom. No homage has been thought too humiliating, no concessions too great, no attitude too slavish to mark their allegiance to the dominant interest of the country. They have abjured the faith of their fathers, and trampled the Declaration of Independence under their feet. They have denied the plainest precepts of the religion they profess, and have laughed to scorn the dogma that makes the standard of our conduct to others what we would theirs to be to ourselves. They have presented a spectacle before the world ridiculous or mournful, according to the faith of those who look upon them in free institutions. The tyrant has rejoiced at the incongruous sight of democratic despots and republican sycophants, while the hearts of the lovers of liberty throughout the world have well nigh died within them. This class of Non-Resistants comprises the bulk of the merchants and manufacturers, and the majority of all the religious sects of the free States.

This joy of the tyrant and grief of the patriot, however, both spring from a misapprehension of the nature of our institutions. They both suppose them to be what they profess to be—free institutions. Whereas, it is obvious to all acquainted with the facts, that nothing can be further from the truth. The continuance of the names of Senate and Consul, and Tribune during the Roman Empire did not make it a Republic, as long as the will of the Prince was law. Nor do the forms of freedom, the machinery of an elective government, the name of a Republic, make the United States a free government, as long as all its policy is determined, its laws enacted, its Constitution expounded, its great officers appointed by the smallest and most disgraceful oligarchy in the world. This country does not differ from others so much in the number of those who govern it, as in their qualifications and character. The kings and nobles of the old world have some historical associations connected with their names suggestive of good service done by their fathers in old time to their country. The inherent absurdity of their claims is concealed under sounding titles and gorgeous decorations—all connected with the past, and calling to mind brilliant memories. Chivalric and heroic ideas cluster around them, and the people have some excuse for submitting to the domination of men no better than themselves, when so much pains is taken to hide the bald absurdity by whatever may appeal to the memory, the taste, and the imagination. Historical names, time-honored titles, and heraldic bearings, all help to throw around their pretensions the shadow of a memorable past. But our order of nobility has none of this *prestige* that almost makes the submission of the people of the older nations appear natural and respectable. They have no ancestral services to which to point as the foundation of their privileges. They have no services of their own on which to rest their claims. It is the hereditary right of robbery,—the prescriptive privilege of piracy,—which gives them their domination over us. Their chivalrous spirit exhausts itself in the whipping of women and the stealing of children. Their shields are emblazoned—not with the quaint devices of the Herald's College, but with the scourge, the chain and the branding-iron. It is the consent that we have given to their meannesses and cruelties that has given them their power over us.

And the number of our predominant aristocracy is as contemptible as its claims are infamous. Why, it is not larger than that of France at the time of the Revolution, deducting a hundred thousand for the slaveholding women and minors from the two hundred and fifty thousand slaveholders of the land. And yet the people of the free States permit this handful of their population to dictate to them their entire public policy, to draught their laws, and nominate their rulers! Tariff or no tariff, War or Peace, National Bank or Independent Treasury, all depend on the will and pleasure of this pitiful minority whom the people have permitted to rule over them. The people of the free States pay seven-tenths of the taxes, and about the same proportion is expended for the safety and emolument of the slave power. The North furnishes the rank and file of the army for southern officers to command—and crowds the forecastle of the ships of war that the slaveholders may walk the quarter deck. The North is taxed to provide the South with mails to rob and post-offices to pilfer. The North pays for the southern mails, and the South will not suffer it to use them except under her *surveillance*. If the South wants a new territory to lay waste by its fatal system, the North must buy it. If the South wishes to exterminate a harmless tribe of Indians, guilty only of giving refuge to their slaves, the North must do the dirty work at the expense of thousands of lives and of nearly fifty millions of dollars. The Constitution of the United States, which was meant to be the safeguard of liberty, is transformed into the Palladium of slavery, and the Supreme Court of the United States must be so composed as to form its fitting priesthood, to utter its responses and expound its oracles. In addition to all these things, the North is called upon to give up its free speech and free press—is denied the rights of citizenship in the southern States, which the Constitution secures to the inhabitants of every State—and is not even permitted to lay its humble prayer at the feet of its own servants, that they will be pleased to do what is strictly within their delegated powers. And yet to all this, and much more, the patient North submits—and not only submits but even earnestly sues for slaveholding favors. It not only does not resent the blows and indignities it has already received, but hastens to turn the other cheek also. But this not from any christian forgiveness of injuries, but that it may gain some share in its own offices and emoluments, and that it may secure some dubious line of policy which it thinks conducive to its selfish interests. Said I not well that there was a class of non-resistants among us deserving of whatever of contempt is due to cowardice and meanness of spirit?

How long will the people of the free States permit themselves to be ruled at the absolute will of a power, the little finger of which is heavier than the loins of the British King? How long will they suffer themselves to be insulted with the name of freemen, while in their national character they are as arrant political slaves as any that walk the earth? Some of the individual States have done much towards vindicating their own rights within their own borders. But as inhabitants of the great American nation, their rights are at the irresponsible will and pleasure of some hundred thousand voters, having no interest in common with them, but from their nature and position, their natural and irreconcilable enemies. One hundred thousand voters govern, with absolute sway, sixteen millions nine hundred thousand souls—and yet they have the assurance, and their dupes the fatuity, to call it a republic and a democracy! This state of things is the necessary and just consequence of our own crimes and those of our fathers. Our fathers thought to purchase, and we to secure, our own rights at the expense of those of one-sixth of our countrymen, and the righteous penalty of a violated law of God is visited upon us. Our ancestors fastened the chain of the constitution around the neck of the slave, and gave to us one end to hold, but the Providence of God has so arranged matters that we could not do this without locking it upon our own limbs. It was in vain that we attempted to be wiser than the All-wise, and to repeal his laws by our parchment Constitutions. He was not to be so mocked. The inevitable penalties of his violated laws followed close upon the heels of transgression. In making ourselves the Janissaries of the slave system, and holding ourselves in readiness to fight its battles, and pledging ourselves to outrage the hospitable law which makes a fugitive sacred even among savages,—and all that we might enjoy a certain amount of comfort and security,—we have placed the foot of the slave owner upon our own necks. The idle folly of thinking to evade the consequences of our crimes by bestowing proud names upon the blood-stained compact that has made us at once the keepers of slaves, and slaves ourselves, in the sense that our fathers were the slaves of an arbitrary Parliament, has been exposed by the experience of a short half century. If men should meet in solemn convention and repeal the law of gravitation, and enact that hereafter bodies should tend from, instead of towards the centre, they would not be more ridiculous than those who should consecrate the agreement by all manner of high-sounding epithets and the most servile vows of allegiance, what would all this profit a man, who, in the faith of it, should leap from the top of Bunker Hill Monument? Would he be any the less dashed in pieces? Not less absurd, and not less fatal, have been our attempt to repeal the law of God which forbids any communion of good with evil—of liberty with slavery. If our miserable lives have not been destroyed by our folly (and it has cost thousands of lives, too,) we have lost what should be dearer to any man than his life, even true freedom, and our sense of its infinite value.

Fortunately, in this country as in all others where the many are at the mercy of the few, this relation can last no longer than the many are willing to submit to it. And, happily, we have means of reaching the public ear in spite of the demands of the slave power that utterrance should be denied on the subject of human rights, and in spite of the response which the demand met with from northern mobs, and almost from northern legislatures. It may not be yet too late. The spirit of liberty may not have so entirely died out in the hearts of Americans that it cannot be revived. They may yet listen to 'the voice of their father's blood that cries to them from the ground, My sons, scorn to be slaves!' Selfishness, and avarice, and servility may not have so deadened every generous impulse, every noble aspiration, but that they may yet be aroused and enlisted on the side of those, with the restitution of whose rights, the recovery of their own is inseparably united. They may yet have vision enough left them to see that the paper cobwebs with which they have bound themselves—'*complexu in misero*,' in a wretched embrace—to the putrefying carcass of southern abominations, can hold them no longer than till they choose to rise and shake themselves free from the unnatural conjunction. If it be true, indeed, that there is not fire enough left on the smouldering altars of liberty to be rekindled into a blaze—if the paralysis of slavery has so far benumbed the hearts of her professing sons and priests that they can no longer receive her divine impulse, or discern her sacred form, then the hopes of her true worshippers are deferred, and they must bend their earnest eyes to other shores or to other generations. The present state of things indeed cannot long exist. If it be not changed peacefully, it will be by violent revolution. Slavery will not forever endure, but the train of miseries and woes that may precede and accompany its downfall, will depend on the fidelity of the people of the North to their own avowed principles, their own true interests. It depends on them to say whether their Constitution shall be purged of the disgraceful element of slavery, and the experiment of a free government, of which it was designed to be the cement, shall go forward, or whether a new anarchy, the reign of chaos and old night, shall precede the creation of the new paradise of freedom. It is for them to say whether their country, already tottering under a premature old age at the end of her first half century of life, shall renew her youth by drinking of the waters of life which are freely offered to her, or whether, like the hero of the old mythus, she shall be hewn in pieces by her own children, that she may arise from the seething cauldron of anarchy, in fresh strength and new beauty. This choice is yet in their power. They have laid their heads in the harlot's lap, but their locks are not yet shorn off. They have yet strength, if they have the will and the spirit, to put their puny opposites to the rout. They have yet a glorious victory in their power, if they will put forth their might—a victory stained with no blood, deformed by no cruelties and wrongs, blessed equally to the vanquished and to themselves. Will the millions forever submit to the tyranny of the thousands—the strong to the despotism of the weak? will they not at last rise in their omnipotence, and demand the rights of manhood, the immunities of freemen, for themselves and for all their countrymen? They have but to speak the word, and the spell that binds them is broken. They have but to throw the stone, and the giant dies:

> 'Rise, like lions after slumber,
> In unconquerable number;
> Shake your chains to earth, like dew
> Which in sleep had fallen on you;
> Ye are many, they are few!' T. Q.

Political Correspondence.

TO THE EDITOR OF THE LIBERATOR:

Your readers will find below a correspondence between certain devoted friends of the anti-slavery cause and the candidates for Governor and Lieutenant Governor of this Commonwealth.

It will be seen that Governor Morton does not answer Dr. Bowditch's first inquiry in its full extent, that is, in its application to the Constitution and laws of the United States. The reason intimated is that the Governor of Massachusetts can in no event have any duties under the slave clauses of the U. S. Constitution, and that Dr. B's question, though general in its terms, is in fact limited by that part of his letter in which he claims to know the Governor's sentiments only 'as those sentiments may have relation to the duties of the Chief Magistrate of Massachusetts,' and that the Governor therefore does in fact answer precisely the question asked.

This is, in strictness, true; even in regard to the supposed case of a proposal by our Legislature to amend the U. S. Constitution; and yet, when we consider that State officers are nominated and elected quite as much with reference to their views on national as on local politics, it is to be regretted that Gov. Morton did not follow out the spirit of his own remarks in reference to this State, and so frame his answer as to cover the whole ground. No possible objection to this could be made, we think, on the score of propriety, for there is seldom an annual message written by a Governor which does not more or less discuss questions of politics which strictly speaking lie beyond the sphere of his official action.

It may be said that the difficulty lies in Dr. Bowditch's thus limiting his question; but the reason for this is plain. He could not well do otherwise. We have no positive right to require of a candidate for office, a statement of his views on any matter aside from his official duties. What he may think on collateral topics, the English Poor Law, for instance, or Irish Repeal, might materially affect our judgment of his character and capacity, but his views on them belong to his private not his official capacity, and he cannot, without indecorum, be peremptorily interrogated upon them.

With the limitation now adverted to, the Governor has acknowledged himself amenable to the inquiries of the citizen, and so far he sets a good example. 'I recognize,' he says, 'the right of electors to be informed as far as practicable of the sentiments of candidates for office upon all important subjects, which may require their official action, should they be elected.' This is the true doctrine expressed with precision and point. May it soon be established as the common law of statesmen of all parties.

Governor Morton's answer to the question proposed to him as to the equal rights of the colored citizens in the rail-road cars will, we trust, be responded to by the whole Democratic strength in the next Legislature. We accept it as a pledge made by the head of that party in this State, that if the Rail-Road Corporations shall continue, until the next session of the Legislature, to perpetrate their unchristian and inhuman outrages upon the colored people, effectual measures of prevention and redress will be provided. We would not, however, look on this as a party question. It is one of practical justice and humanity for which, we hope, democrat and whig will be alike ready.

We are, perhaps, disposed to look with more favor on the courteous letter of Gov. Morton from the contrast presented by Mr. Briggs. That gentleman flatly refuses to answer a similar letter of inquiry, addressed to him by a most estimable and well-known citizen, and sterling abolitionist of this county. He will, doubtless, be applauded by his friends for this,—for what will not party spirit justify? But such conduct must ultimately be regarded as unmanly and anti-republican. For such as have not considered the duties of candidates in this respect, we quote the following paragraphs from an Address to the abolitionists of Massachusetts, published some years since by the Managers of the Massachusetts Anti-Slavery Society. We bespeak a candid consideration of its arguments, touching, as they do, a question of great practical importance:

'A large school in politics, both in Great Britain and America, deny the right of instruction; principally on the ground, that if carried out, it would destroy the deliberative character of the representative body, and convert it into a mere instrument to register the edicts of the people. The practice, of exacting pledges from candidates, may be considered liable to similar objections. It is, however, sufficient to advert to the fact, that the presidential electors of all parties are uniformly chosen under an express pledge to vote for particular candidates, in order to shew, that no party has, in practice, scrupled to pledge its candidates. But in order to avoid any doubt or cavil on this point, we think it best to confine your inquiries, as we have already intimated, to the mere opinion for the time being, of the candidate. This, you have a right to know; as without such knowledge it may often happen, that you cannot exercise intelligently your right of suffrage. It may be said, that a simple expression of opinion would, under the circumstances, be equivalent to a pledge. We deny that such is the fact, or that the thing is so understood. A pledge binds in all events. A previous expression of present opinion is not incompatible with keeping the mind still open to conviction, on listening to the opposing arguments. It is true, that a representative who should vote contrary to his previous professions, would find it necessary, before the next election, to satisfy his constituents that he came honestly by his new opinions; but this is certainly a very wholesome obligation, and one from which no honest man would desire exemption.

If it be objected, that these interrogatories may tempt candidates to belie their consciences for the sake of gaining votes, we reply, that to men of this easy virtue the whole action of society is full of temptation, but it cannot be suspended for their sakes. If the further objection be urged, that there is an indecorum in submitting to be thus questioned on the eve of an election, it is enough to reply, first, that as candidates are not usually nominated until the eve of an election, inquiries can be made at no other time; and, secondly, that inquiries of this nature, as they clearly imply confidence and not distrust, must be regarded rather as complimentary, than as derogatory to the candidate. We address him as an honest, straight-forward citizen, and no man of genuine dignity of character will feel himself degraded either in public or private life, by giving a plain answer to a plain question, where the inquirer has a right to the information asked. As to the fear of indecorum, like most over-strained modesty, it will be usually found symptomatic of conscious corruption within. Suppose you were about to engage a commander for your ship, a superintendent of your farm, an agent for your factory, and were to inquire his views as to the principles or details of the employment he was to undertake. Would you endure his insolence if he were to reply, 'I consider it undignified and improper to satisfy you on these points. You are at liberty to gain what information you can of my history and reputation, and thence to infer what are my views on the matter in question?' You would think, and probably but too justly, that he meant to cheat you. Will you bear such language from your political servants? No public man in this country is strong enough to sustain himself long in this mode of defying the public will. No party can do it. The right of the electors, to call for a frank disclosure of the opinions of candidates, on all subjects which may come within the scope of their official duties, has been expressly admitted by Martin Van Buren, Henry Clay, Wm. H. Harrison, Wm. Wirt, Edward Everett, and Marcus Morton, and by a host of other eminent statesmen. It is too late to question its validity. No man of plain integrity would shrink from the ordeal. The practice is eminently republican and useful. It is calculated to promote political honesty and open dealing, and to put an end to that double-faced and non-committal policy, by which politicians, of inferior abilities and low arts, sometimes crawl into power.'

We would add but a single suggestion. The candidate for office who withholds from the electors the knowledge of his views of official duty, can only do so in the hope of thereby getting or retaining votes which he might lose by an honest disclosure. His real object, then, is to mislead. Can any fair man fail to see that this is really obtaining votes under false pretences? The candidate who receives my vote, given under a mistake which he purposely omits to correct, really *cheats* me of it. His action serves no milder name.

Space is wanting for comment on the letter of the Hon. John Reed, which will be found below. The readers of the Liberator are, however, too well informed to require it. Some of Mr. Reed's remarks are in an amiable spirit; and his readiness in replying should put to shame the unworthy silence of Mr. Briggs; but his answers to the specific inquiries put to him are singularly blind and unsatisfactory, particularly that in relation to the Rail-Road question. His ignorance and indecision on this point are almost ludicrous.

The reply of the Lieutenant Governor is substantially the same as Governor Morton's. ☞

CORRESPONDENCE.

BOSTON, Sept. 16th, 1843.

TO HIS EXCELLENCY MARCUS MORTON:

SIR—As you are a candidate for the office of Governor of the Commonwealth of Massachusetts, permit me, as an elector, in behalf of others as well as myself, to ask your sentiments in regard to certain points connected with the great controversy between freedom and slavery in this country, so far, at least, as those sentiments may have relation to the duties of the Chief Magistrate of Massachusetts.

I would respectfully inquire,

1. Whether you are in favor of altering or repealing all laws and constitutional provisions, if such there be, which require the citizens of Massachusetts to assist in upholding or extending slavery.

2. Whether you are in favor of prohibiting rail-road Corporations from making any distinction among their passengers on account of descent or color.

I desire distinctly to say, that I neither claim the right nor do I desire to exact a pledge from you. I simply wish to know your present opinions upon subjects of high moral and political interest; in order that my companions and I may possibly be enabled to act with more discrimination than we could at present, in using our elective franchise at the approaching elections.

Very respectfully, your fellow-citizen,

H. I. BOWDITCH.

TAUNTON, October 2d, 1843.

DEAR SIR:

Your communication, asking my 'sentiments in regard to certain points connected with the great controversy between freedom and slavery in this country so far as those sentiments may have relation to the duties of Chief Magistrate of this State,' was duly received. And I regret that absence from home and official engagements prevented me from making so early a reply as I desired.

I recognize the right of electors to be informed, as far as practicable, of the sentiments of candidates for office upon all *important subjects* which may require official action, *should they be* elected. And I have the pleasure, in answer to your first question, to say that I am not aware of any provisions in the laws or Constitution of Massachusetts which 'require the citizens to assist in upholding or extending slavery.' But if there be any such, I am 'in favor of altering or repealing' them.

To your second question I reply, that in my opinion neither the Constitution nor the laws of this State recognize or ought to recognize any distinction 'on account of descent or color.' And if any of our citizens in railroad cars or elsewhere, receive injuries 'on account of their descent or color,' or on any other pretence, for which they are not now entitled to legal redress, I think there ought to be provided remedies adequate to their protection in the enjoyment of their just and equal rights.

I am,

With consideration and regard,

Yours &c.,

MARCUS MORTON.

H. I. BOWDITCH, Esq.

PITTSFIELD, Oct. 5th, 1843.

H. I. BOWDITCH, Esq:

SIR—Yours of the 16th ult. was duly received, and is hereby acknowledged.

I hold to the doctrine of the right of every citizen to the opinions of any candidate for office on all matters of public concern on which he may be officially called to act. Your inquiry is two-fold: First, Whether I am 'in favor of altering or repealing all laws and constitutional provisions (if such there be) which require the citizens of Massachusetts to assist in upholding or extending slavery.' Your inquiry is couched in terms which seem to imply a doubt of the existence of such provisions. I have not been able to discover their existence in the Constitution or laws of our State—but if such there be, deprecating as I do the institution of slavery in our country, I should have no hesitation in advising their 'alteration or repeal.'

Your second inquiry is, whether I am in favor of prohibiting railroad corporations from making any distinctions among their passengers on account of color or descent.

I have no wish to make any distinctions between our citizens on account of descent or color. Our Constitution makes no such distinctions, but whether any legal prohibition is demanded in this case may be questionable. I am inclined to think that it may safely be left to be regulated by an enlightened public sentiment. Should this, however, prove insufficient, I think it becomes a proper subject for legislation.

Very respectfully your fellow citizen,

H. H. CHILDS.

YARMOUTH PORT, Aug. 4th, 1843.

DEAR SIR:

Your letter of the 10th ult. was received some days ago, and would have been sooner answered, but for my having been called away unexpectedly from home, which delay I beg you will excuse. You say that as 'I am a candidate for Lieutenant Governor of the Commonwealth of Massachusetts, 'permit me, as an elector, and in behalf of others, as well as myself, to know your sentiments in regard to certain points connected with the great controversy between freedom and slavery in this country, so far, at least, as those sentiments may have relation to the duties of the second Magistrate of Massachusetts.'

1st. Whether you are in favor of altering or repealing all laws and constitutional provisions, if such there be, which require the citizens of Massachusetts to assist, in any way, in upholding or extending slavery.

2d. Whether you are in favor of prohibiting Rail-Road Corporations from making any distinctions among their passengers on account of descent or color.'

In reply, I am aware that I have been named by respectable convention as candidate for the office

...nant Governor of the State of Massachusetts, ...I reluctantly gave my consent. I say reluc... ...for, among other reasons, though I have had ...ence in political affairs, my knowledge has been ...confined to national legislation, and I have had ...ittle acquaintance with the forms of leg... ...and the power and duties of the Ex... ...ficers of our own State. I am not ...e duties of the second magistrate ...when you desire to know my senti... ...regard to certain points referred to, con... ...with the great controversy between freedom ...slavery. I am not inclined, to avoid answering ...questions on that account, for I hold myself, as a ...citizen of Massachusetts, having had opportunity to ...watching of the politics and interests of my ...State, to be ready at all times to speak freely to my ...fellow citizens, (whether a candidate for office or not,) ...on all important subjects. The subject to which ...you refer is, I admit, of the first importance.

...Slavery in all its bearings in this country, ...this appalling evil. Cruel and unjust to the ...poor bondman, injurious to the owner and mas... ...and oppressive to the free States. I have by my ...feeble efforts in Congress, endeavored to sustain ...the right of petition. I have entertained no doubt as ...to the power of Congress to regulate slavery and the ...slave trade in the District of Columbia and in the ter... ...ritories, nor have I had any doubt of the duty of Con... ...gress to legislate upon the subject, and to ameliorate, ...as far as I could, the cruelty of the laws in regard to sla...

...I observe the enlightened and philanthropic pol... ...of Great Britain as to the emancipation of the ...slaves. It is a well-known fact, that, under our flag of lib... ...erty, the slave trade has been pursued by our own cit... ...izens and foreigners, and thousands and thousands of ...human beings have every year been torn from their homes, ...from the land of their fathers, and sold as slaves forev... ...more. Those abandoned villains, and worse than pi... ...rates, have been suffered by our government to prose... ...cute their infamous and nefarious traffic without inter...

...There is, indeed, a law that makes it piracy for ...citizens to engage in the slave trade, but it has ...become a dead letter, for want of power to exe... ...cute it. We have had few ships of war on the exten... ...sive coast of Africa. What should be done to put an ...effectually to the slave trade, requires grave con... ...sideration. But all must agree, that honor as a nation ...and freemen, and the highest obligation of mo... ...rality and religion, call upon us most loudly to put an ...end to it. I have every reason to love seamen, and ...to defend their rights, and would go as far, and do as ...much for that purpose as any man; nor could I con... ...sent to any arrangement with foreign nations, or ...any of such, which might prove injurious to their ...rights or liberty. But I have long entertained the ...opinion that the whole civilized world, and especial... ...ly Christian nations, should by agreement, and ...of right, unite in the suppression of the slave ...trade upon the ocean, the great highway of nations. ...To this end my humble efforts for years, to effectuate ...this object; but when nations propose arrangements ...for safe and guarded to the rights of our citizens, ...distinguished men are found protesting against ...them, because, by possibility, some vessels or citizens ...may suffer from being mistaken for slave ships or ...slavers. If such policy were practised on the ...part of a warrant to apprehend a criminal accused of ...crime would be issued, because, by possibility, an in... ...nocent man might suffer. Away with such miserable ...pretences in favor of liberty, which, in fact and ...in fact, grant complete indulgence and protection to the ...slave nations to prosecute the slave trade under the ...protection of our flag.

...Thus we are seeking political preferment under such ...pretences. I beseech the people not to allow such base ...coin to pass current, even at the gambling-shops of ...Texas. But let us, as a nation regarding liberty ...and right, as well as name, see to it that our flag shall ...not cover and protect slave ships and man-stealers. ...The slaveholding States should know, and must re... ...ceive such assurance of the fact, as to leave no doubt ...that the free States will never yield to their oppres... ...sive and unconstitutional laws, by which free colored ...citizens of the northern States are taken from the ves... ...sels of freemen, and cast into prison, and detained ...while the vessel remains in port. Such laws and ...practices are an outrage upon justice and liberty, ...and ought not, and I trust will not be endured. ...The land-speculators in Texas and slaveholding ...States should know, that their secret and unjustifiable ...aim in any form, may at once and forever cease to be ...known that the free States will never, under any cir... ...cumstances, admit Texas into this Union.

...The free States have yielded to the purchase of ...Louisiana and Florida, by which a vast accession of ...slaveholding territory has been added to the Union; ...the free States have yielded and submitted si... ...lently to the accession, which was made without the ...consent and authority of the Constitution, and, of course, ...in violation of that sacred charter of our rights. I do ...not speak of the benefits resulting to the country from ...the accession, which I admit are great, but no stipula... ...tion was required of the South in regard to slavery, ...they acquired a vast power thereby, not agreed ...to be consented to by the free States. But the territory ...referred to was, on every account, so desirable, its ...annexation silently obtained almost the unanimous ...wish of the nation, and we acquiesce. But it must ...be understood that the free States will never consent ...hereafter to the annexation of Texas to this Union. ...Such annexation would result in its dissolution. In... ...deed, annexation would be an absolution from the ...duties and obligations of the Constitution.

...The above remarks contain some of the views I ...have entertained upon the subject of slavery, and if ...correctly called for by your letters, I trust you will ...excuse the liberty I have taken, as I could not well ...touch upon the great controversy, as you justly term ...it, without briefly expressing my opinion upon the ...subject generally.

...Our fathers, who formed our Constitution, voluntarily ...entered into a solemn compact with the slaveholding ...States, by which compact, slavery was recog... ...nized, tolerated, and, to some extent, supported by the ...whole Union. Most unfortunately and unjustly to ...themselves, the free States yielded to the slaveholding ...power a vast power on account of their slaves, which ...has been enlarged and extended by the annexation of ...Louisiana and Florida, by which power, the South, to ...a very great extent, have controlled and governed this ...nation.

...But I abide by the compact, and would honestly and ...faithfully fulfil it, agreeably to its spirit and intentions. ...I hope and trust, and have an unwavering faith that ...God, in justice and mercy will, in due time, prepare ...the way for the emancipation of slavery in this boast... ...ed land of liberty and equality.

...I am inclined to co-operate in the great work, so far ...as it may be done consistently with our compact with ...the slaveholding States, and consistently with plain ...political duty, always regarding the happiness and best ...interests of slaveholders and the slaves themselves. It ...must be remembered that the slaves are very igno... ...rant and numerous, and he that would be useful must ...be directed in his efforts by wisdom and mercy.

...I look upon the condition of master and slave as an ...unhappy one, and most sincerely commisserate it.

...My answer to your specific questions:

...1st. I am in favor of all laws and changes in our ...laws and Constitution, if any can be made without ...violating our national compact, and which may hold ...out a reasonable prospect of being practically useful in ...maintaining our liberty and free institutions and the lib... ...erty of others, and of freeing us from all obligations to ...assist in any way in upholding and extending slavery.

...2d. If called upon to act in relation to prohibiting ...Rail-Road Corporations from making any distinctions ...among their passengers on account of descent or col... ...or, I would endeavor to regard the just rights and best ...interests of all parties. There are cases where laws, ...if not in some measure in conformity with public opin... ...ion, are worse than useless, and especially for those for ...whose particular benefit they were made. There can ...be no abstract justice in making a distinction among ...passengers who pay alike. It is a subject I have not ...examined, and I can only say I should be in favor of the ...prohibition referred to, if the government possess the ...power, unless the best interests of the community, and ...especially those for whose immediate benefit it be ...made, forbid it.

I am respectfully,
Your obedient servant,
JOHN REED.

FRANCIS JACKSON, Esq., Boston.

Harsh Language.

Come with me, reader, to this peaceful village, the pride of New-England, yet but one of a thousand which lie scattered among her pleasant hills and valleys. Mark the neatness of its external appearance, and the quietness and order which seem to rest over it. See the little garden before each commodious and neatly painted house, the common with its neat white fence, and the public walks adorned with trees, all silently testifying of the prosperity, good taste, and public spirit of the people. Observe the meeting-house, conspicuous in the centre of the village, and the well-built school-house by its side, showing that neither religion nor education are neglected. Enter the handsome hall where their Lyceum holds its weekly meetings, and inspect their small but well-selected public library. Notice the industry, good order, and temperate habits of the people. The single grog-shop has a dilapidated and deserted appearance, and the few who resort to it, do so in desperate defiance of public opinion; but every Sabbath sees the meeting-house filled with an attentive audience, and the Sabbath-School is punctually attended by the children and youth of the village.

Let us now ask the honest farmer who is approaching us, to what cause we are chiefly to attribute this happy and prosperous condition of the place; and hear his eager and animated reply, that the people would be inexcusable indeed, if they were other than prosperous and good, having been blest for forty years with the labors of their excellent minister.

And see, the good man himself is taking his evening walk. How venerable, how devout, yet how full of cheerfulness is his appearance. See with what pleasure his parishioners greet him, and invite him to enter, as he passes their dwellings; see how proud and happy are the children that he has distinguished by a smile and a word of inquiry about their studies or their sports; and see how the few profane and intemperate persons that yet remain in the village avoid his presence, and blush with conscious guilt when they unavoidably meet him.

This people consider their minister as their best friend. Their deepest and most cherished feelings are connected with his name and his presence. He has blessed their marriages, christened their children, and comforted the last hours of their departed friends. His pastoral visits have cheered their hearts, his sermons have strengthened their faith and hope, his social influence has suggested or encouraged the improvements that have from time to time been made among them, and to him it is owing that the Sabbath is now venerated as a sacred day, and the voice of family prayer heard where it was formerly unknown.

The whole village can testify these things and many more in his praise. How then could the anti-slavery lecturer who passed through the place last week, assail this venerable man with his denunciations, calling him pro-slavery, a hireling priest, a dumb dog, a blind guide, and a locust, devouring God's heritage?

Alas, these harsh applications of scriptural rebuke were not wholly without reason.

Through the influence of this very minister, the meeting-house, the town hall, the lyceum hall, and the school-house were successively refused to one who sought to plead in them the cause of the slave.

His active instrumentality prevented the people from being reminded that nearly three millions of their own countrymen were systematically subjected, in their own land, and by the laws of that land, to a series of indictions and privations, the mere narration of which would cause the hearer to start back with horror.

He taught the people in his last Sunday's discourse that it was their duty to respect and obey the Constitution and laws of this land; notwithstanding the fact that by those laws every sixth man, woman and child in these United States is held to be a chattel, a thing without mind or soul, a piece of property estimated by its market value, and completely subject to the avarice, cruelty and lust of another person to whom these laws grant the title and privileges of master.

He preached, not long since, on the duty of sending the gospel to the heathen in foreign lands. But he concealed the fact that in our own land millions of souls as precious as his own are made heathen and kept heathen by law; forbidden to read the Bible; forbidden to select and hear such religious teachers as they choose; and forbidden to seek for themselves and their children a better residence, and privileges better deserving the name of Christian.

He has often read to his people the parable of the good Samaritan; but he has never told them that the perfect parallel of the robbed and wounded Jew lay at their doors in the person of the southern slave, and those who would have told them he bindered; he incurs the guilt of the hard-hearted priest and Levite by passing by on the other side, and adds to it the guilt of drawing his hearers after him, and slandering those who attempt to perform the Samaritan's charitable office.

In his sermons is often found the assertion of scripture that God prefers mercy to sacrifice; but his people have never heard from his lips that delivering the captive and breaking the chains of the oppressed was the 'mercy' here enjoined, or that their praying and fasting and Sabbath-keeping was the 'sacrifice' which a heart-searching God so lightly esteemed.

He excludes from his pulpit those who would make known the miseries of the slaves with a view to their release; but when a southern clergyman comes, who is himself the inflicter of these miseries upon a hundred of his fellow-creatures, he receives him cordially as a minister of the benevolent Jesus, and welcomes him as such to his pulpit and communion table.

If, in the church-meeting, some member repeatedly attempts to draw attention to the great national sin of slaveholding and the means of putting an end to it, this minister censures him as a troubler of Israel; but if another member wishes to go to the South and become himself a slaveholder, he bids him go in peace, and gives him a letter of recommendation to some slaveholding church.

This minister gave his vote, some years ago, for the adoption and publication of that Pastoral Letter of the Association of Massachusetts, which declared that parishioners violate their duties to their pastor when they go to hear preaching or lecturing which he disapproves; thus attempting to make the whole clerical body lords over God's heritage.

This minister has beheld, Sunday after Sunday, during the forty years of his clerical life, six or eight of his parishioners compelled to occupy the worst and most inconvenient seat in his meeting-house, because, owing to the existence of an unjust prejudice, they were poor and despised. But he never remonstrated against this indignity, he never attempted to combat this prejudice, and in consequence of this unfaithfulness, his people have come to consider their crime a virtue, and their arrangement a necessary part of social order.

The minister whose character I have sketched is a fair representative of the New-England clergy. The great majority of them have ranged themselves virtually on the side of slavery, by declaring themselves opposed to its immediate abolition, by setting their influence decidedly against the anti-slavery societies, and by preserving their church union and fellowship with slaveholders, and slaveholding ministers, associations and churches. In view of these facts, abolitionists have unhesitatingly applied to them the language of prophetic and apostolic denunciation: that is to say, they have used the very language which Christ, the prophets, and the apostles used, in relation to precisely similar persons. It is not to be supposed that the Jewish priests, scribes, pharisees and lawyers were entirely destitute of good qualities. They doubtless taught some truth and did some good, and like our Reverends and Doctors of Divinity, they were honored and reverenced by the people; BUT they failed in the particular duty which their situation chiefly demanded of them. As the duty of a dog is to bark when thieves approach, so it was their duty to rebuke sin, and the more customary, popular and honorable the sin, the more urgent was the necessity to rebuke it; their duty was also to declare righteousness, and the more neglected, unpopular, and despised the righteousness, the more urgent the necessity to declare it. For utterly neglecting this, the chief duty of their office, they are appropriately called 'dumb dogs,' 'blind guides,' 'hirelings,' mindful rather of their interest than their duty; and these terms continue to be the appropriate designation of those who, however amiable and pleasant in disposition, and however assiduous in the performance of other duties, neglect their *chief* duty as Christian ministers, by suffering their people, unrebuked, to continue from year to year in the practice of sin and the neglect of righteousness. And especially do those ministers deserve the title of 'blind guides' who believe and teach that the observance of days and the attendance on periodical prayers and a worldly sanctuary are a more acceptable service to God than practically loving our neighbors as ourselves, and using *all* the time and all the powers he has given us to aid them.

The use of harsh and severe rebuke does not necessarily imply the want of charity towards the party rebuked. The province of charity is to think the best that facts allow us to think; to make us hope and trust that a man is right, when he is only suspected and not proved to be wrong. But when we have seen a man repeatedly steal, it is no breach of charity to call him a thief. When we know that a man is in the habit of drinking to intoxication, it is no breach of charity to call him a drunkard. And if any associates of these persons are ignorant of their true character, and thus liable to receive injury from them, there is good reason for plainly calling them thief and drunkard, although this is very harsh language.

We shall do well then to inquire, before censuring any language of accusation as needlessly harsh, first, Is it true? and next, Was some useful end to be gained by declaring it? If these questions can be answered in the affirmative, the accusation is justified; and, judged by these tests, the language of abolitionists towards slaveholders and their accomplices is justified.
—C. K. W.

THE HUNDRED CONVENTIONS.

Letter from William A. White.

NEWCASTLE, (Ind.) Sept. 22d, 1843.

DEAR FRIEND:

Instead of writing to you of the great gathering of anti-slavery friends at Oakland, as I promised, I must write of a pro-slavery mob which opposed us at Pendleton, and which it is most painful to think of, for it presented us men, not acting as reasonable creatures, but rather like devils in human form; men actuated by the passions of brutes, and using the intellects of man to carry out those passions.

We arrived at Dr. Fussell's in Pendleton, on the evening of the 14th, and there learned that a mob had threatened to come down from Columbus, a miserable, rum-drinking place, about six miles distant, and break up the meeting. The people in Pendleton are not anti-slavery, but are willing to hear the question discussed. In the morning we held our meeting in the Baptist church. Frederick spoke, and there was no interruption, though I observed a great number of men, such as do not usually attend our meetings. As we started for our meeting in the afternoon, we learned that we could not have the church, as the trustees feared the building would be injured. When we arrived on the spot, we found a mob of thirty or more people collected, very much excited, and learned that Dr. Cook, a citizen of the town, had attempted, by addressing them, to allay the excitement. Many of the mob were much intoxicated, and their threats most violent. As the *church* had given us over to them, they felt encouraged to go all lengths. We went in among them, and talked in a conversational way for some time, when Bradburn mounted the steps, and commenced speaking without interruption; but we were soon driven home by a shower, and our first day's meeting was over.

In the evening there was a meeting of the citizens of the place, in which resolutions disapproving the course of the mob, and expressing a determination to resist it, were offered, and after a few words from Bradburn and myself, unanimously passed. A good feeling pervaded the meeting, and we hoped we should have no more trouble.

The next morning being pleasant, we held our meeting in the woods, where seats and stands had been arranged. At the opening of the meeting there were only eleven of the mobocrats present, and we trusted they had seen the resolutions passed the evening before, which were posted in various parts of the town, and would not trouble us; but the fact was, though the citizens had passed the resolves, they were not decided, and it was known that one or two leading men in the town secretly winked at the doings of the mob. We opened the meeting with a song, after which I made a few remarks, and was followed by Bradburn. While he was speaking, the mob continued to collect, but were quiet. At a given signal, they all withdrew, and left us for a time. The audience now numbered one hundred men, and thirty women. In a few moments we heard a shout, and saw the mob coming through the woods, thirty or more in number, two and two, armed with stones and eggs, and led on by a fellow in a coon skin cap, tail and all, as a representation of the great Whig party, and another barefooted man, with nothing but a dirty shirt and pantaloons on, and the former half off his shoulders, as a representative of the democracy of the country. The audience immediately on their appearance rose, and were about to retreat. I requested them to be seated, which some of them did. All the women sat down; but some of the men withdrew; and it is but justice to the women to say, that throughout the whole they showed themselves the more courageous party, as they ever have done. The cry now was, 'surround them;' and the mob went up behind the audience, and in front of the stand, and the coon-skin man ordered us to be off. This command was followed by a volley of eggs and stones, after which there was a lull for a moment, as the mob seemed at a loss what to do, as their arguments had produced no impression. A parley now took place, and Dr. Cook attempted to address the mob; but they would not hear him, and continued to approach the stand. A man named James Jackson asked us why we did not go to the South and preach. Bradburn replied to him, and Jackson was making an answer, when I invited him to take the stand, which he did, and made almost ridiculous spectacle, interlarding his speech with copious oaths, and ending off by saying he could not talk, but he could fight—that he had too much good blood in his veins to let us go on, &c. I replied, and at this time, if the citizens of Pendleton had taken a decided stand, all would have been well. One of the mob named Rik, while Jackson was speaking, came up to the stand, and saying that 'he saw that nothing was going to be done without he did it,' seized hold of the table, overturned it, and began to pull the stand to pieces. The mob joined in, and commenced pushing the audience back and knocking them down. Micajah White, a warm friend, was knocked down, with another friend named Graham Frederick Douglass who, at the time, was safe among the friends, not seeing me, thought I was knocked down, and seizing a club, rushed into the crowd. His weapon was immediately snatched from him, and he finding he had attracted their anger against himself, fled for his life, and ten or more of the mob followed, crying, 'Kill the nigger, kill the damn nigger.' I hope never to look upon so fearful a sight, as poor Frederick flying before these hell-hounds, panting for his blood. It was a fearfully true picture of the flight of the fugitive slave, and it was fitting it should take place on the soil of this pro-slavery State. The leader of the mob soon overtook him, and knocked him down and struck him once with a club, and was raising it the second time to level a blow which must have been fatal had it fallen, but I, by dint of hard running, came up in time to throw myself upon him, and stop him in his murderous purpose. One of the wretches hurled a stone which struck me in the back of the head, and but for my hat would have done me a severe injury. I turned to go to Frederick, and three more struck me in front, but doing no decided injury. By this time, the crowd came up, and farther violence was stopped. Frederick was taken up, and though at first he seemed to have been severely injured, he soon recovered, and was able to lecture the next day. Dr. Vaughan, a warm friend, was also hurt. Bradburn was not hurt. The mob themselves I do not much blame; they were but tools in the hands of designing men. When you learn that a member of the Methodist church, and another of the Baptist were among the leaders of the mob, you will see where some of the responsibility rests. I was also told that a Mr. McAllister, of Columbus, a member elect of the Legislature, secretly encouraged the proceedings. When the so-called *wise* and *good* of the land countenance such things, what can we expect of an ignorant drunken mob? The wretches threatened to march into town and pull down Dr. Fussell's house in the evening, and the citizens armed themselves, and, owing to this circumstance, the mob did not make their appearance. Dr. Fussell behaved nobly, and the western abolitionists have to endure now, all that was suffered by abolitionists with us three years since. This mob has opened the eyes of many here, for, as one man said, they see which side the devil is on.

Yours, most truly,
W. A. WHITE.

Letter from Amasa Walker.

LONDON, Sept. 15, 1843.

FRIEND GARRISON:

Since my last to you I have visited Scotland, that land of story and of song, and I can truly say it has afforded me the highest gratification. It has been, in many respects, like a visit to my own country, for its natural scenery more nearly resembles New-England than any other country I have seen. The inhabitants, too, in their general appearance, manners and habits, are more like our people; but above all, there is a deep sympathy in all the great moral movements of the day, and a fearless spirit of reform, which is peculiarly gratifying to an American who takes an interest in the welfare of all his fellow-men.

I was particularly pleased with the friends I met in Glasgow. You know them well; you know the generous manner in which they have espoused the cause of the slave. They are still active and persevering as ever, and ready for any good work. A considerable interest is felt in the Peace question, and an Anti-War Society has been formed which I doubt not will be found highly effective. It requires a great deal of moral courage to stand up boldly in behalf of the Peace question in this country, where the spirit of war and bloodshed is so rife, where there are one hundred thousand men under arms, trained and training for the work of human butchery, where the military is a glorious profession, and the epaulette a passport to honor and preferment, where the younger sons of the nobility find stations of honor and profit, and every man of unprincipled ambition may hope to win himself to consequence and power.

The trade of war is a great reality here; with us it is in comparison little more than fiction. Here the military is constantly before your eyes, and meets you at every turn. Here millions on millions are drawn from the pockets of the laboring classes, who, of course, are the only producers of wealth, to clothe, feed and pamper the hired mercenaries of the government, whose most important function is to keep the people quiet in their chains and degradation, but who occasionally, by way of diversion, bombard unoffending cities, and put to death a few thousands or tens of thousands of innocent and helpless Affghans or Chinese. War is a glorious matter in this country, and keeps the best of company.

And now for any man or set of men, under such circumstances, to stand up before this mighty British nation and declare all war sinful, the soldier's profession an infamous one, and all taking of human life by man, as contrary to the law of God, requires about as much moral courage as it did to announce the glorious doctrine, that 'total and immediate emancipation is the duty of the master and the right of the slave,' twelve or fifteen years since in the United States. But the flag bearing the heavenly motto, 'Human life is inviolable,' has been unfurled to the breeze by the good philanthropists of Glasgow, and it cannot be entrusted to better hands. Our good friend, John Murray, is himself a host, and Wm. Smeal, the editor of the British Friend, is a worthy coadjutor in the cause, and there are many other kindred hearts who rally around them, and stand shoulder to shoulder in the bloodless conflict with the demon of war.

I have great hopes for the Peace cause in this country. H. C. Wright is laboring most assiduously, devotedly, and I think I can truly add, successfully, in disseminating the pacific principles of the gospel. His labors are not, however, confined to that enterprise alone, for in the anti-slavery and tee-total movements, I have been witness that he is a faithful and effective laborer. I would that his health and strength of body were equal to his zeal.

I have now travelled nearly the whole length and breadth of England, Scotland, and Ireland. I have made myself acquainted, so far as I was able, with the movements of the day, and if I live to return to my own country, shall come back with increased hopes of the speedy renovation of this great empire. I am sure the glorious work is going on. It is arduous and mighty, but it will be accomplished, and may God speed the day.

Yours sincerely,
AMASA WALKER.

Jamaica.

MONTEGO BAY, (Jamaica,) July 10th, 1843.

DEAR SIR:

Having been favored with the perusal of a few numbers of the 'Liberator,' and other anti-slavery publications, I take the liberty of expressing to you the deep interest I feel, in common with my brethren of the 'Baptist Western Union,' in the advancement of the great and glorious cause for which so many are nobly laboring in America. Our Union meeting was held in Seneca last week, and the Rev. Mr. Knibb was unanimously requested to represent us in the approaching Convention, to be held in Boston, U. S. in 1844. A request to that effect had been previously received by our brother from C. W. Denison, and will now, no doubt, be complied with, so that you may expect a condensation of the Jamaica intelligence, as to the working of freedom there, to be represented to you.

Our people in this Island cherish no common degree of distrust in all that bears the American name, unless, indeed, it be the abolition movement. It is a common expression with them in prayer, that God may 'have mercy upon that *dark* land America!' What would your southern clergymen think, to hear such prayers presented on their behalf? In Montego Bay, the feeling of abhorrence has been deepened by the practice of kidnapping. Already you have in slavery two persons who were connected with the Church now under my care; and last week another attempt was made upon the *son* of a member of the Church, by A. Chase, master of the schooner 'Collector,' of St. John, N. B. now lying in this port. It appeared that the boy had been deluded by fair speeches, and induced to desire a voyage to America. He was again and again concealed on board the vessel from the father's notice, but at length recovered. It was proved that the 'Collector' was bound for New-York. The magistrate directed Chase to find bail to answer for his appearance at the ensuing assizes, which being unable to procure, he was committed to jail. A similar case has also come to light, with this difference, that the father has been acted on as well as the son, and induced to take the wages of the boy. This, of course, is beyond the magistrate's jurisdiction, who can only warn the parties duped.

We feel assured, however, that the whole fabric of slavery is tottering to its base. Let your guilty land but wash its stains away—let the christian Church but once use her foot to crush the serpent's head, and slavery forever dies. So loathsome and hellish is its form, that, if not arrayed in the garments of Christianity, spurious though it be, the world would cast the monster from its lap, to the pit from which it first arose.

I should esteem it a favor, if you would embrace any opportunities of forwarding me copies of the publications of your Society. Could I obtain the 'Liberator' regularly, I would gladly become a subscriber, and just as cheerfully pay the cost of works you might forward to me upon the subject of abolition. Your 'Authentic Anecdotes' and 'Anti-Slavery Melodies' would be particularly acceptable.

Sincerely yours,
P. M. COMFORD.

Norfolk County Meeting Postponed.

The quarterly meeting of the Norfolk County A. S. Society, which has been advertised for the 19th instant, is postponed till THURSDAY, Nov. 9th, when it will take place as advertised, in the Town Hall at Milton. Considerations involving the success of the meeting, to a considerable extent, have led to this change. The friends in Norfolk County will bear it in mind, and not fail to report themselves on the day appointed. It is expected that it will be a great meeting—and produce a deep impression upon Milton and the region round about.—E. Q.

Richard Hildreth.

It is with unfeigned satisfaction we have witnessed the return to his native country, within a few days, of the author of 'Archy Moore' and 'Despotism in America.' He has been absent from the country for more than three years, chiefly on account of his health, which he has spent in Demerara. His position there, as editor of the principal colonial Gazette gave him opportunities of becoming acquainted with the workings of emancipation in that colony and in the other British possessions, such as have been enjoyed by few Americans. His personal acquaintance with the workings of the slave system in this country made his observations the more earnest and intelligent. A more acute and careful observer could not well be found. It is to be hoped that he will not suffer the stores of curious and valuable information which he has accumulated during his absence, to be lost to the public; but that he will, in one way or another, communicate of his abundance. When so many interests are at work to keep the truth on the subject of the success of the great West India experiment from the public mind, the results of the observations of a clear-sighted and keen-witted man, made upon the spot, are of the greatest interest and importance. We shall look to this gentleman for fresh additions to the literature of justice and humanity, to which he has already made such distinguished contributions.—E. Q.

OUR LECTURERS MOBBED! It will be seen by the letter of bro. White, that our friends have been shamefully mobbed in Indiana, and that himself and Douglass (especially the latter) were somewhat seriously injured.

THE ANTI-SLAVERY ALMANAC. The Anti-Slavery Almanac for 1844 has been received at the Anti-Slavery office, and is for sale at 6 1-4 cents single, 50 cents per dozen, or $3 00 per hundred.

THE FAIR.

The ladies who sent silks to be printed, will find them ready at the Anti-Slavery Office, 25 Cornhill. The types are yet standing, if more should be sent. Address M. W. Chapman, 39 Summer-street.

Dueling.—The papers noticed as a change of opinion at the South, that a gentleman in Abbeville, S. Carolina, who had the courage to refuse a challenge, has had a barbecue given him by his fellow-citizens as a mark of their approbation and esteem.

NOTICES.

ANNUAL MEETING OF THE RHODE-ISLAND STATE ANTI-SLAVERY SOCIETY.

The Eighth Annual Meeting of the Rhode-Island State Anti-Slavery Society will be holden in Providence, commencing on Wednesday, November 8th, at 10 o'clock, A. M. and will probably continue in session two or three days. It is confidently hoped that the meeting will be one of great interest, and a general attendance of friends of the cause both at home and from abroad is earnestly solicited.

AMARANCY PAINE, *Secretary.*

COMMUNITY CONVENTION.

To the Friends of a Reorganization of the Social System, by a Community of Property and Interest throughout the Country:

BELOVED FRIENDS,—We have been urgently requested by Rowland T. Robinson, Thomas M'Clintock, Margaret Pryor, Patten Davis, Nathl. Randal, Ann King, John Alden, Wm. O. Duvall, Ezra C. Smith, Archibald Green, Maria Loomis, David Cogswell, D. R. Stone, Joseph Savage, and upwards of THREE HUNDRED other persons in different parts of the free States, to issue a call for a general Convention, to be holden this fall, in some central part of the country, to devise ways and means, and to mature plans for giving efficiency and success to the community.

The undersigned, therefore, would earnestly and affectionately invite you to meet on the farm secured for the Community, in Skaneateles, Onondago Co., N. Y., on Saturday and Sunday, Oct. the 14th and 15th, commencing at 10 o'clock, A. M.

From the very deep interest manifested wherever this great question has been presented, we are confident that the time has come for immediate, united, efficient and energetic action.

The object of this gathering is not to labor especially for the benefit of any particular class, but for the entire race—not to concentrate our efforts upon any one manifestation of evil, but to remove the source of all our social discord—its object is not merely to contend with effects, but to battle against causes. Men every where sustain false relations. Society is based upon antagonisms. Men cannot practically obey the great precept of our Saviour—'Love thy neighbor as thyself.' Society every where offers a premium upon deception, fraud, and tyranny. The equality of the race is no where recognized. Men must first place themselves in love relations. The remedy is simple—the object is sublime—the work is ennobling. Come up, friends, from the East, West, North, and South—aid us with your deliberations, and strengthen the cause by your co-operation. Come one, come all!

The friends have secured a location for the Community, which combines almost every possible advantage for health, taste, and convenience. To view the premises—to examine its groves, lawns, and waterfalls, will repay a journey of several hundred miles.

The Community at Skaneateles, and friends in its immediate vicinity, will extend their hospitality to strangers from a distance. It is expected that the friends in Central and Western New-York will come abundantly furnished with provisions. We have reason to expect that this Convention will be numerously attended, spirited, and deeply interesting.

It may be well to add, that the Erie Canal runs through Jordan, a village distant about five miles from the Community, and that the Skaneateles Branch Rail-Road unites the Community with the Great Western Rail-Road.

Affectionately yours,
J. A. COLLINS,
JOHN ORVIS,
N. H. WHITING,
JOHN O. WATTLES.

NORFOLK COUNTY MEETING POSTPONED.

[The quarterly meeting, which has been advertised for the 19th inst. has been postponed till the 9th of November.]

NORFOLK COUNTY A. S. SOCIETY.

The Norfolk Co. A. S. Society will hold a quarterly meeting on THURSDAY, the 9th of November, at MILTON, in the Town Hall, commencing at 9 o'clk. A. M. It is hoped that there will be a very full attendance of abolitionists from all parts of the County, and from other parts of the State. As the last quarterly meeting was postponed to prevent interference with the celebration of the First of August, there can be no excuse for any of its members, or the friends of the Society who are specially invited to attend, staying away. It should be remembered, too, that Milton is a new field which has received but little attention, though it promises an ample harvest. This is the first anti-slavery gathering that has ever been held within the town. Let the friends who have just come to or are looking towards the cause, receive the encouragement of a numerous and enthusiastic attendance. Walpole, Wrentham, Foxboro', Medfield, Dedham, Dorchester, Roxbury, Quincy, Weymouth, and every other town that boasts of a true-hearted abolitionist, should be there *en masse* or by deputation, to show the strength and fervor of their anti-slavery zeal. Messrs. Garrison, Phillips, Quincy and others, will certainly be present. Let the attendance be overwhelming.

JOSIAH V. MARSHALL, *Rec. Sec.*

Great Anti-Slavery Conventions.

Continuation of the Series of One Hundred.

I take pleasure, at the request of our Eastern friends, in announcing to the abolitionists and citizens of Ohio, that the following Conventions are yet to be held in the State:

At Cincinnati, on Wednesday and Thursday, the 11th and 12th October, at 9 A. M. George Bradburn of Massachusetts, Wm. White and S. H. Gay of the same State, James Monroe of Connecticut, and Jacob Ferris of New-York, will be in attendance.

At New Richmond, Clermont county, on Friday and Saturday, the 13th and 14th of October, at 1 P. M.

At Ripley, Brown county, on Tuesday and Wednesday, 17th and 18th October, at 9 A. M.

At Portsmouth, Scioto county, on Friday and Saturday, 20th and 21st Oct.

At Marietta, Washington county, on Tuesday and Wednesday, 24th and 25th Oct.

At Mt. Pleasant, Jefferson county, Monday and Tuesday, 30th and 31st Oct.

These, after Cincinnati, will be attended by Geo. Bradburn, Jacob Ferris, and William A. White, all except that at New Richmond, to commence at 9 A. M.

Second Series.

At Franklin, Warren County, on Friday, the 13th of October, at 1 P. M and Saturday till noon. This and those which follow in this series, to be attended by Frederick Douglass, C. L. Remond, S. H. Gay, and James Monroe.

At Jamestown, on Sunday the 15th, at 2 P. M. upon the influence of slavery, and upon the religion of the country.

Bloomingburgh, Fayette county, Tuesday, 17th Oct.

Greenfield, Highland county, Thursday and Friday, 19th and 20th Oct.

Zanesville, Muskingum county, at 1 P. M. Monday 23d, and Tuesday 24th Oct.

Millwood, Guernsey county, on Thursday and Friday, 26th and 27th.

Lloydsville, Belmont county, Monday and Tuesday, 30th and 31st.

At all of these meetings we have no doubt there will be additional speakers from among our Ohio friends, who are in the habit of laboring publicly in our cause. Such an opportunity has probably never before occurred in Ohio, to batter down the old bastile of slavery. Let all then come up to the work, in whom there exists a spark of anti-slavery fire. The visit of our Eastern friends has given evidence, wherever they have been, that no cause exists why Eastern and Western abolitionists may not cordially cooperate. It is to be hoped, that the Secretary of each of these Conventions will act as Treasurer, to receive and forward to the Treasurer of the Society such funds as may be contributed.

May we not, in view of the great work in progress, expect that our friends will give liberally? The Executive Committee of the Ohio Anti-Slavery Society have pledged Jacob Ferris for a year, as travelling lecturer. They would be glad to employ others, who stand ready to enter the field. No reason exists why they should not have the means put into their hands, if the abolitionists of the State will do their duty. Jacob Ferris will receive and account for any money raised in the Conventions which he attends. Other contributions in aid of the Ohio A. S. Society, may be forwarded to George Garretson, Treasurer, New Lisbon, Columbiana Co., Ohio. A quantity of live stock has been donated at the late anniversary of the Society at Oakland.

The Convention in whose charge these are placed will advertise the sale of them with other articles in the Philanthropist shortly. All persons who may be disposed to make donations of live stock, grain, farming tools, &c. in aid of the cause, or to assist the case of John Vanzandt, will please forward them at any time up to the day of sale to that Committee, consisting of Charles Haynes, Vincent Whinery, and Milton McMillen, all of Clinton county.

A. BROOKE.

Oakland, Sept. 8th, 1843.

P. S. Will the friends in the different neighborhoods take particular pains to notify these meetings and get all they possibly can to attend?

NOTICE.

A quarterly meeting of the Women's Anti-Slavery Conference will be held at the house of Mr. Josiah Plummer, Georgetown, on Thursday, the 19th of Oct., at 10 o'clock, A. M.

SOPHIA G. PARKER, *Sec.*

Haverhill, Sept. 30, 1843.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of the Essex County A. S. Society will be holden in Mundy's Hall, Topsfield, commencing on Friday, Oct. 13th, to continue two days. We earnestly hope to have a large and spirited Convention.

A FAIR.

The Ladies connected with the Zion Church, West Centre-street, Boston, intend holding a FAIR, commencing on the second TUESDAY of NOVEMBER, for the purpose of liquidating the debt on said church; and they call on the friends of moral and religious associations to aid in this enterprise. Articles will be thankfully received, and may be left at the office of the Emancipator, No. 7 Cornhill, directed to the care of J. C. BEMAN, pastor of said church.

ANNA LOGAN, *President.*
ARIANNA ADAMS, *Secretary.*
Boston, Oct. 5th, 1843.

NEW-ENGLAND NON-RESISTANCE SOCIETY.

The Fifth Annual Meeting of the New-England Non-Resistance Society will be held in the city of Boston, on TUESDAY, the 30th of October, commencing at 10 o'clock, A. M. Among other subjects that will command special attention will be that of Capital Punishment, and probably also the question of the Ballot-Box. A cordial invitation to be present on this interesting occasion is extended to persons of every sect, party, complexion and condition in the land. Especially is it enjoined on all the friends of peace on earth and good will to mankind, to make all suitable arrangements to be in attendance at this anniversary.

EDMUND QUINCY, *President.*
WM. LLOYD GARRISON, *Cor. Sec.*
Boston, Sept. 29, 1843.

Editors friendly to free discussion and human progress, are respectfully requested to notify their readers of this meeting.

OLIVER JOHNSON, PRINTER,

GIVES notice to his friends, that he may be found hereafter at the office of Dow & Jackson,

**No. 14, DEV

POETRY.

From the Glasgow (Scotland) Chartist Circular.

THE POOR MAN'S WEDDING.

I wed thee, girl, as poor men wed,
To share a lot of toil and care;
No gems will deck our bridal bed,
But Love will strew his roses there;
No cringing slave, no menial throng
Will seek our nuptial hovel's thatch;
No steeds will bear us swift along—
For ours is not a Coburg match!*

I did not seek thee for thy gold,
For wealth thy fancy might bestow;
My love was not a feeling sold,
For e'en as I am, poor art thou.
I wooed not with a tongue to which
The lust of Mammon lent its art;
I do not wed thee to be rich—
For mine is not a Coburg heart!

Thou dost not take me to thine arms,
By State necessity impelled,
While condescension yields thy charms,
To be with humble reverence held.
I choose thee my poor lot to cheer,
To shed a radiance o'er my life,
And not to frown or domineer—
For thou art not a Coburg's wife!

When time the pleasing hope shall give,
That soon a pledge will bless our love,
That in *another* we shall live—
Another prized ourselves above—
No Court physician will be fee'd,
(Puffed in the public prints) to watch,
Lest some mishap should spoil the breed—
For ours is not a Coburg match!

And when our infant's cry is heard—
Sweet music to a parent's ear—
No flattery foul, no pomp absurd,
Will greet the little stranger here.
The public money will not keep
Our babe, by princely titles styled;
Peers will not rock that babe to sleep—
For ours will be no Coburg child!

Oh, no! our union will not bear
The seal of interest—stamp of shame!
But yet our lot will be more fair
Than those who boast a higher name.
For to unite us two, at least,
No groaning people sighs and smarts!
No nation's taxes spread our feast—
For ours, love, are not Royal hearts!

* Coburg was the former title of the Queen's husband.

THE CROSS.

Symbol of Shame! mysterious sign
Of groans, and agonies, and blood;
Hail! pledge of love, of peace divine,
From God!

Symbol of Hope! to those that stray,
The pilgrim's vows extend to thee;
Star of the soul, thou guid'st the way
To Calvary!

Symbol of Tears! we look and mourn
His woes, whose soul for man was riven;
Where, wanderer! is thy due return?
To Heaven!

Symbol of Empire! thou shalt rise
And shine, where lands in darkness sit,
On Eastern domes that greet the skies,
And minaret.

Symbol of Glory! when no more
The monarch grasps his diadem,
Thou still shalt burn when worlds are o'er,
A priceless gem!

From the Morning Star.

THE SLAVE'S CONDITION AND PROSPECT.

AIR—'*Sweet Home.*'

The black man in slavery, I hear him complain,
While tears from his eyes are flowing like rain;
He goes to his labor with sadness and gloom,
And sighs for the joys of his free brother's home.
Home, home, sweet, sweet home,
No joys there await him; he sighs for a home.

His wife and children are taken away;
In sorrow and sadness he passes the day;
He's like one forsaken, and left all alone,
No comforts are taken like those of a home.
Home, &c.

Disconsolate and gloomy, he sighs for a home.

Compell'd by his master to toil night and day,
And stripes from the slave-whip received for his pay.
Then left to his toil, his fate to bemoan,
He groans in his bondage, and sighs for a home.
Home, &c.

That blessing's denied him, he has not a home.

But, glory to Jesus! he'll not always be
Confined in his bondage, he soon shall be free.
Awake then, ye Christians, for you'r not alone,
Our God will assist us to find him a home.
Home, &c.

He then will enjoy in his freedom a home. R. R.

From the Concord Freeman.

THE WORLD.

BY REV. S. S. ANDROS.

'The world is well'—the full-fed noble cries,
And on his silken couch lies down to rest;
'The world is well'—the preacher still replies—
'There may be wo, but all is for the best,
It is God's will'—and thus the lie goes round.
The starving child waileth aloud for bread;
The famished mother maddens at the sound;
And the pale father, from his wretched bed,
Prays Heaven for help. The slave clanketh his chain
In the free air; and to the blanching stars,
That blanch for fear, displays the festering scars
Of whip and fetter. Blood and outrage stain
The groaning earth, making its breast a hell—
And yet the preacher cries—'The world is well.'

THE PREACHER.

BY THE SAME.

Thou willing fool! for this hast thou pored o'er
The sacred page, and scanned the thrilling speech
Of Him, the Nazarene, who did speak and teach
As never yet had man, and conned the lore
Of prophet and apostle? Turn again,
And from the lips of Him whom thou dost call
Thy Master, learn, that what thou would'st that men
Should do to thee, do thou even unto all;
Then look abroad through all this peopled sphere,
List to the wail of Want—the prayer of Wo;
Mark how the Tyrant scoffs the victim's tear,
While haughty Pride rides o'er the weak and low:
And lift thy voice; speak Freedom to the slave,
And Right to all, or own thyself a knave.

From the Christian Reflector.

BLOOD.

BY REV. W. B. TAPPAN.

A voice from Earth, affrighted—
Earth drinks the crimson flood!
'Tis from a human bosom,
It is a brother's blood.
A voice that calls for vengeance!
'Revenge, O God, the slain,
And pour thy hottest vial
Upon the murderer, Cain.'

A voice of blood, where Nature
Hath veiled her earth and skies—
Where, nailed between the vilest,
For man, the Holiest dies.
What asketh it?—most sadly,
In Mercy's music, too—
It cries, 'Forgive them, Father,
They know not what they do!'

SOCIAL REORGANIZATION.

From the Onondaga Standard.

Northampton Association

MR. EDITOR:

According to my promise, I proceed to give you some account of 'the Northampton Association of Education and Industry.'

This association was organized April 8th, 1842. Its estate consists of about 500 acres of land, 70 of which are covered with wood and timber; six frame dwelling-houses; a brick factory nearly new, four stories high, 120 by 40 feet, with gearing fit for operation, and situated on a durable stream of water; a dye-house, and necessary apparatus; a frame building 30 feet square, adapted to mechanical purposes; a saw-mill; a shingle-mill, capable of cutting 10,000 shingles per hour; a planing machine; turning lathes; circular saws, &c.

For this property the members paid less than $30,000. The cost to the original owners was considerably over $100,000, and as the times now are, it is worth double the amount paid for it by the Association. They have also erected a large cocoonery, and are now building another saw-mill.

The soil of the land is generally very good, a considerable portion of it being alluvial. Its location is rural and picturesque in a high degree—about two and a half miles from the beautiful village of Northampton, situated on the Connecticut river.

For the sublime and the beautiful, this portion of country is unrivalled in all New-England. Go in any direction the lover of nature beholds the works of the Great Creator, calculated to enchant his soul, and fill him with devout aspirations. In this vicinity are to be seen Mount Tom and Mount Holyoke—the latter a popular place of resort for the inhabitants, and for visitors and tourists from abroad. Added to the richness of the country, its fertility of soil and beauty of scenery, the air is pure and healthy. There are no marshes to send forth their noxious exhalations, and the surrounding hills protect the inhabitants from the bleak winds of winter. Such is the country in which this Association have located. They, however, need the advantages afforded by a greater facility of communication with other places, and particularly a good market. The river here is not navigable for steamboats, and the only public conveyance is by stage; but a rail-road from Northampton to Springfield, about 18 miles, is in contemplation, thus connecting with the great western rail-road from Boston to Albany.

The associates number, at the paesent time, about 125. They are based on certain great principles, acknowledging the equal rights of all, 'without distinction of sex, color, or condition, sect or religion,' allowing the largest liberty of opinion and practice, not interfering with the rights of others. The affairs of the Association are managed by two bodies, a Stock Company and an Industrial Community, distinct from each other in their organization and deliberations, though the accounts and records of each are open to the inspection of all the members. The stock of the company is divided into shares of $100 each—the books to be open till the subscriptions amount to $100,000.

A person may be a member of both communities, but a subscription for stock is not necessary in order to membership in the Industrial Community.

Originally each member of the Industrial community was paid for the amount of labor performed, according to a rate of compensation fixed by the Directors of that department, but this year they are trying, rather as an experiment, some modifications of their original plan—such as allowing each member to labor according to their ability, trusting to their sense of right, and compensating all alike. At present, also, all have an equal voice in the management of the Stock and Industrial operations. The only advantage a stockholder has, is, he receives 4 per cent. on his stock, and after this all share alike in the division of the profits of the Association. Some of these modifications will be finally adopted, but management of the stock operations will probably be restored to the stockholders exclusively. They are somewhat in debt, but this only so far embarrasses their operations as to prevent their providing accommodations for a greater number of members. At present they cannot accommodate but a few of the many applicants for admission, and not as many as they need on the farm.

When the stock actually paid in amounts to $31,200, they are not allowed to buy or sell on credit.

They have on their farm, I should judge, 25 or 30 acres of mulberries, as yet in a very poor state of cultivation. Last year, with the aid of the State bounty, they cleared 60 per cent. by their silk operations. They intend, hereafter, to make this an important branch of their business.

[illegible] rary residence of associates; also rooms for schools, meetings, store, library, &c. They have selected a site, and made a draft of a plan of an association domicil, which they expect soon to commence erecting.

This year, they allow each member 80 cents a week for board, fuel, light and rent, and $20 a year for clothing. This seems to be a small sum for those purposes, but the estimate is made from the actual expenditures of last year. Each member is supplied at cost with all things necessary for use or family consumption. If his expenditures exceed the amount allowed him, the balance is charged to him, and deducted from his share of the profits. If they fall short, he is credited with the balance. One member had on a good broadcloth coat that cost him only six dollars. It was made by a tailor belonging to the Community. They have a table in common, at which all may eat if they choose, or each family may have their private table, as best suits their pleasure or convenience.

This Association appears to be going on very successfully, with the same union and harmony observed at West Roxbury. They have facilities for carrying on almost any branch of business, and of extending their territory if necessary, and if their affairs are managed with prudence and economy, they cannot fail of becoming rich.

At present, they teach only their own children, but they contemplate establishing a system of education equal to any in the country, where moral, literary, scientific, agricultural and mechanical instruction may be obtained. They have among them some persons of high literary and scientific attainments, one of whom is Wm. Adam, formerly a Professor in Cambridge University. Though the Professor and his family never performed any manuel labor till they came there, when not employed in teaching, they are engaged with the rest in 'working with their hands.'

On Sundays, those who choose attend the churches in the village. Others meet with the children who are assembled at 10 o'clock, A. M., for the purpose of receiving oral instruction from associates or visitors who may be present. In the afternoon they hold a free meeting, in which the older members, and any who may choose to come in, are permitted to participate in the examination of the Scriptures, and in discussing subjects connected with religion or morality. I had the pleasure of being present at one of their meeting, and was much edified and interested. Henry G. Wright and Mrs. Gove were present, and took part in their discussions.

I have seen in some of the papers, statements representing the Northampton associates as being a set of outlaws, and warning all good citizens to have nothing to do with them. I hope no person will heed those vile slanderers. I know, from personal acquaintance, and from the testimony of unbiassed persons, that the leading men in this Association possess as much moral worth, and as great weight of character as any men in Massachusetts, and that they are benevolently laboring to better the condition of their fellow-men. H. JOSLYN.

Cicero, Aug. 16, 1843.

☞ A traducing writer in the Journal of Commerce, 'whose god is his belly,' makes the following vulgar caricature of the above humane Association:

NORTHAMPTON, Mass. Aug. 26, 1843.

Having visited the *Fourier Association*, near this place, during the last month, I take the liberty of giving your readers, and the infatuated Fourier *disciples* in this neighborhood, a short account of the progress of that institution of oneness. The believers in the doctrine of Association, who have visited the Northampton Fourierists, have, as you must have observed, given but *one* opinion, and that must have been formed from the statements of these wild schemists themselves. The *leader* in the Northampton enterprise is Professor Adam, an Englishman, of profound education, formerly a Baptist missionary in India, and afterwards Professor of Oriental Literature in Harvard. Like many others, he has one weak point in his character, that, like the single decayed plank in some otherwise perfect vessel, makes shipwreck wherever and whenever he ventures. He read the works of Brisbane and Fourier, and delighted as his imagination was with the theory, he was not practical enough to see any difficulty in the way. He saw only the delightful view, the beautiful landscape from the hill-top, while the marshes intervening were hidden.

I spent a day with these people. They number about 125 at present. Among them are lawyers, whose consciences were too tender for that profession (ahem!)—and doctors, who left the lancet to rust untouched, and *reel silk* instead. Almost all the ladies connected with the Association, are unhappy, and dissatisfied with their situation. Wild, insane, *brutal*, I might almost say, is the man who would take a lovely, educated, refined family of young ladies, away from all pleasant society, and compel them to live in the woods, to meet and associate with the vulgar unionists, *of all colors*, that make up these Associations. Having received an invitation to dine with them, I was shown into a room about forty feet long, in which were set two tables of rough boards, without cloths. At one end of the table sat a tall fellow in a blouse, who, I afterwards was informed, was a man that had lately joined. He had been a broken down loco politician, an abolition lecturer, and, in the 'Community,' was one of the strongest 'no-government, no-religion' men. His countenance is expressive of vulgarity and supreme self-conceit. Opposite one of the lovely and accomplished daughters of ———, sat a large *male negro!* This alone, without the other items in the arrangements of the table, would have turned a much stronger stomach than mine. The dinner, the dishes composing which we were obliged to find out and get, each one for himself, consisted of *salt beef, succotash, and potatoes*; as primitive a dinner as one could possibly wish for. We pitied the ladies and the children; they were not responsible; but the men, or rather the *maniacs*, 'it served 'em right.'

As to the money-making part of the concern, that is to be decided hereafter. There is very little capital invested, the principal investment being about $5000, by Mr. Adam. He is very sanguine of success. His whole soul is wrapped up in it. But the thing never can work. They are very much in debt, and I am told that their debt is not, to all appearances, diminishing. One of their principles is that of non-resistance. The teachers of their children are not allowed to strike a child, or to correct them in any way; and you would guess as much, without being a Yankee, could you go into the school-room.

Sitting around the room *were about two dozen inferior looking brats*, some talking, *none* studying, now and then a small scuffle—with the young lady teacher, a sweet girl, by the way, and no associationist, except, perhaps, of the Hymenial sort, looking on,—the picture of perfect resignation. After spending a day in this Association, I was perfectly satisfied of the practical working of the doctrines of Fourier. I am satisfied that all but the wildest of these infatuated people would, vulgarly speaking, *back out*, if they could get their investment again. Most of them have embarked their all in this undertaking. The majority of the Association reside in the Silk Factory, the upper story being occupied for sleeping rooms, where they pack almost as closely as in some of the poorer quarters of New-York. But I have already said enough to give you an idea of this *beautiful* example of the doctrine of oneness. Like a great many other humbugs, it will have its votaries. I would recommend Mr. Greely to visit this place. He can go up in 18 hours, and they would board him dog-cheap, (perhaps with dog feed.) At any rate, I would advise him, by all means, to go up immediately.

☞ The above scurrilous writer is thus ably and keenly handled by a correspondent of the Christian World:

Wisdom is Justified of her Children.

Reading an abusive article copied from the Journal of Commerce into the Daily Advertiser, recalled to me this sentiment of the Saviour. It appears that the 'Northampton Association of Education and Industry,' have committed three unpardonable sins, and are therefore to be dealt with summarily by all pure and devout, disinterested and philanthropic journals throughout our virtuous and happy land. In the first place, they actually allow an intelligent and worthy man to sit with them at table, whose skin is a shade darker than some who pass for white men! This is a monstrous offence: although an old book, considered in some quarters unquestionable authority, declares, that God has made of one blood all nations to dwell on the face of the earth: although Americans were very glad to sit on the same sofa with colored men in the saloons of Lafayette: although even this anonymous writer would be very glad to ride beside a dark face in an English nobleman's chariot, and there would, doubtless, be transformed into a zealous friend of the oppressed.

Secondly, being yet poor, the Northampton Association is prodigious. How can they be so ignorant of the principles of modern finance! How can they so violate the settled usages of genteel American society! Poor creatures! It is a pity they cannot understand, that much of the present prosperity of the country is created by people borrowing who have nothing to pay—by families with an income of six hundred living at twelve hundred—by eschewing with a holy horror all articles of food which our fathers in their simplicity thanked God for, and feasting on the disguised dishes of French cooks and the multitude of meats which promote so much temperance and health at our city tables!

And thirdly, they have plainly gone back to savage life by abolishing corporeal punishment and needless restraint in their schools. To be sure, writers in general have treated cruelty in the education of children as one of the surest signs of a barbarous mind, and one of the most direct ways to make learning distasteful. And upon this plan, all our best schools have banished the whip; and teachers' conventions have urged the introduction of love instead of fear into the whole training of childhood; and the late Head of the Lexington 'Normal School' (whose life had been given to teaching) declared he regretted nothing more than that early in his career he resorted somewhat to personal chastisement. But no doubt if an association for mutual aid carry out the idea, every hospitably treated visitor has a right to despise them for it!

Of the success of the Northampton Association, we have ever thought doubtful. It was too good to last. Too bright a hope for our present American humanity to realize. Too complete a deliverance from the thousand evils which oppress the social state of our times. But when its chief danger has been the opening too wide a door to the poor, the reception of too many that will not work, yet must eat, I see not how a professedly religious editor can admit the low abuse of them by this correspondent into his columns. If this is his Christianity, to put down with sneers every hope of social reform, every philanthropic movement, every honest endeavor to furnish work, education, and a home for those who have neither, in the day when he shall cry, 'Lord, Lord,' at the gates of Heaven, it shall be answered to him, 'Depart from me, worker of iniquity!'

And, once for all, as to its being a Fourier Association, it was organized without any reference to Fourier's views, by religious men, upon anti-slavery ground, in many things less economically than I understand to be the plan of the recent associations in New-York, and as a refuge from the corrupt state of our ordinary society. As a Christian, a philanthropist and a man, I pray that wherever tried, it may be tried fairly: with less destitution than at Mendon, less experience than at Northampton, less of unusual facilities than at Roxbury, and a great deal more of the harmonizing sentiment of religion than I fear is to be found amongst the Fourierists of New-York. F.

THE FOURIER COLONY in Pennsylvania is thus described by a correspondnet of the Goshen Democrat:

'Twelve miles West of Milford, in Pike county, is situated the interesting society of Sylvanians. They number 120 souls, and are located upon a tract of wild land consisting of 3000 acres. They are represented to be the disciples of Fourier—hospitable and industrious—enjoying the manor in common—and living as one family, under wholesome moral restraints. The President of the society is an intelligent gentleman, will calculated to impress favorable views of the society. All sectarian and political views are freely tolerated, insomuch as they do not interfere with the general harmony of the society. Ministers of the gospel, of whatever denomination, are indiscriminately invited to preach. Certain hours are set apart for labor, study and rest; and every Tuesday evening is devoted to balls. There are, also, two more societies located in different parts of the county. Their joint labors may do much in improving the country.'

Horace Greely, Esq.

A number of the printers of Pittsburgh a few days since, tendered a complimentary entertainment to Horace Greely, Esq. who was then in that city, in attendance upon a Fourier Convention, but the invitation was declined by that gentleman, on the plea of not being able to remain a sufficient time.

MISCELLANY.

From the London Despatch.

SONGS AND BALLADS FOR THE PEOPLE. *By the Rev. John M. Neale, of Trinity College, Cambridge.*—There is a joke, that when a clergyman was boasting that Oxford contained an immense deal of learning and knowledge, his humorous antagonist replied—'I am sure she must contain a great fund of learning, for she is said to teach much, and I am certain none of it escapes from the University to the public.' The little work before us, from the sister University, displays an ignorance and debasement of mind and spirit seldom witnessed. It is, from first to last, a stupid and very brutal tirade against Dissenters of all denominations. We must give specimens of the author's doggerel:—

'The true old Church of England!
She alone hath power to teach,
'Tis presumption in Dissenters
When they pretend to preach.
They might take away her churches,
They might take her lands away,
But she would be the true Church,
And base intruders they.'

Such hickory-dickory-dock rhyming we have seldom an opportunity of enjoying. The clergyman continues in the same strain:

'God bless the Church of England!
The good, the true, the brave!
She baptiz'd us in our cradle,
She shall bear us to our grave.'

We have weak understandings, and many things come before us beyond our narrow comprehensions. Attacking the Temperance Societies, he says:

'Says Jack, 'Oh! no, father, but don't you mistake,
We wont touch the fruit, *but it's not for your sake;*
It's because WE'VE AGREED not an apple to pick,'
D'ye think I should thank him, or give him the stick?'

The clerical author is more intelligible in the following lines:

'There is but *one* vow God commands us to make,
When we first are baptized, which we never must break,
So may those who make new ones be left in the lurch,
There's but one Temperance Union, and that is the Church.

We must bring this criticism to a close by giving quotations from the work, omitting the manner in which he introduces each passage as a defence of the Church, and as an attack against Dissenters of every description:

'And Saul's sad end might make us wise,
Whom God in anger slew,
Because he offered sacrifice,
Which only priests might do.'

* * * * * *

''Twas a humble old custom to kneel side by side,
And pews came at first of contention and pride,
And those wicked men who invented the thing,
They pulled down the churches and murdered their king.'

* * * *

'I know that church-rates are a debt
To God Almighty due,
And how dares any Christian man
Call them a hardship too?'

* * * *

'They would fain do away with the Corn Laws, and think
It would cheapen provisions, their meat and their drink,
They forget that their wages would equally sink,
Which nobody can deny.'

But let us go on:—

'All the care that I take for the State is to pray
My best for the Church and the Queen every day,—
And I know nothing more, and hope never may,
Which nobody can deny.'

Such clerical works as those really have their merit, for in the worst of dull seasons they make us laugh; or, in cases of indigestion and bile, they may act as a substitute for the apothecary's vomit.

From the Nantucket Daily Telegreph.

Abuse of the Church.

There is a great deal of complaint on the part of many persons calling themselves Christians, and about the abuse of the Church within the last three or four years, by a few persons pretending to be reformers. The Church, (say they,) 'has enemies,' and they are constantly slandering her, charging her with inconsistency and crime, but no, the real enemies of the Church, are those within her own borders, who, by their own conduct, give the lie to their profession; and charges of those, who, as they [illegible] ly their own conduct-finding voice. The Church would have nothing to fear from these charges if they were untrue, but the fact of their being partially true, renders complaint useless; and although church members may frown upon those who charge them with upholding war, capital punishment, slavery, &c., it will avail nothing as long as the charges are unrefuted. Frowning and calling hard names have no effect, and probably would not be resorted to if there were any other way to stop the mouths of those who charge the Church with that of which she is verily guilty. There is but one way for the Church to cast off the odium that has been heaped upon her, and 'tis this: let each church member, as he hears or reads the charges against the body of which he is a member, ask himself, in what degree has his conduct given occasion for such charges, and seeing that he cannot refute the charges, let him see that he himself, is clear of any participation in their crime, and by exerting his voice, example and influence in the cause of reform he may do much towards rooting out the evil in an institution so full of real good. It is to be hoped and believed that there are many thorough going reformers in the Church; men whose whole life is devoted to the cause of reform, and who have sufficient discernment to see that the Church has most to fear from those of her own communion—men who heed not the cry, 'Come out from among them,' but labor on, conscious that they are not seeking *notoriety*, but the good of their fellow-men. These can see that it is the unworthy person who commits, and defends the committal of any act contrary to the precepts of the Divine head of the Church, who is the cause of impurity in the Church, and that if each one were to keep strict watch of his conduct in life, the Church would not fear the charges, knowing them to be untrue. The world would no longer listen with greedy ears to those whose cry is, down with the Church, but would turn from them in disgust, and embrace an institution whose purity would not be exceeded. L.

The Treatment of the Poor.

The editor of the New-York Christian Messenger thus feelingly speaks, from personal observation, upon this sad subject:

'Last winter I was on Blackwell's Island. But, of five men who came there that day day, three were guilty of no crime but poverty. One was an old blind man. He had fought in the battles of his country, and won honor. What an ephemera is honor! He became blind and poor. He applied for public charity. The almshouse was full. He was committed to Blackwell's prison. I saw them hand him his prison clothes. His withered fingers felt of them, and when he perceived they were the garments which might have been on fellons' backs, the tears started from the sockets of his sightless balls, and coursed freely down his wrinkled cheeks. Kind Heaven! thought I, is this *public charity*? Is this a Christian land? Where are those Christian professors who are riding on to heaven in livery? Where are the men who sit on damask-lined and hair-stuffed cushioned pews two hours in the day, while this poor blind man is doomed night after night, for three long months, to stretch his old limbs on a hard borrd, with a single blanket to part them from it, only because he is poor? Oh! ye miser saints! who are so well-fed that you loathe the dainties spread before you on silver plate, while this poor man eats mush and molasses out of a wooden noggin! May indulgent Heaven have mercy on you!

Not many days since, a man under middle age, and an American, too, stole a trifle from a store in ——— street, at mid-day, and did not seek to conceal it. He was at first taken for a crazy man or a fool. When asked why he did it, he said it was to prevent starvation. If he was not detected, he could sell the property and buy him bread. If he was detected, he should be sent to prison, and there bread would be *given* him. For weeks, though able-bodied, he could get no work to do, even in mid-summer. A man stealing to keep from starvation, in the city of New-York, and within forty rods of the great pile of christian pride, which for three years has been going up on the site of a good, substantial stone church which was torn down to make room for the further progress of this mammon church, at the enormous expense of near half a million of dollars! Yes, too, and within two minutes walk of Wall-street.'

John H. W. Hawkins.

We grieve at heart to witness the spirit now manifested by this individual. It betokens a sad fall from the true position of Washingtonians. Is this—we are wont to ask—the man who was melted and reclaimed by the kindness and tender entreaties of his own little daughter? This touching part of his narrative sadly contrasts with his present conduct in hauling men to prison and rejoicing that the rum-seller, to use his own dignified language, 'is to be rowed up salt river. So much for poor human nature. How few there are of the race who can bear the constant fanning of the breath of popularity. Blessed are they who can stem the current and stand firm on the rock of principle.

Here is an extract from a letter published in a late Boston Washingtonian, in which Mr. Hawkins thus writes:

'Portsmouth, Monday, Aug. 14.—On my arrival here, the first thing that attracted my attention at the depot was several burden cars loaded with the relics of the last distillery in this place, viz. several stills and the *worm* of the still, all bound, I suppose, to Boston as old copper. The ground on which the building stood is never more to be used for that purpose.

The Washington Temperance Society of this place (Portsmouth) have bought a church for the purpose of holding their meetings in, and although I had respectfully requested a place to lecture in on Monday and Tuesday, the *committee*, whose duty it was to see that the house was open to me, as well as any other lecturer who is not an *impostor*, thought proper not to open it to me. The treatment of the committee toward me has not a parallel in the history of Washingtonianism.

However, I found a place to lecture at night, in the open air, near Spring Market. I had not proceeded long before I received an egg in my back. Rather rough treatment, all round! The next day the gentleman was recognized to be a notoriously bad man, by the name of *Rinaldo*,—rather a famous name among robbers. I made application to a magistrate for a little 'legal suasion' to mix with *my* 'moral suasion.' It was granted, and the egg cost him a little short of ten dollars, and a lodgment in the jail. I reckon he thought 'eggs had riz.'

Alas for Washingtonians if they approbate this. It bears the mark of the beast and betrays a heaven-wide departure from the Samaritan spirit of love. Has the induction of Mr. Hawkins into the ministerial office and the title *Rev.* thus turned his heart from humanity? Then in the name of God, and in behalf of the poor drunkard, let him be entreated to throw off his *title*, and become a true man.—*Practical Christian.*

A YOUNG WOMAN AND SIX CHILDREN LOST IN THE WOODS. On Wednesday the 13th inst. a Miss Rebecca Ginter, a young woman living at or near the forks of the Phillipsburg and Birmingham road in Clearfield county, accompanied by six children, of from twelve to four years of age, went into the woods to gather berries. The day being cloudy, they soon got bewildered and lost, and at once commenced a fruitless attempt to find their way out. All that day (Wednesday) they rambled about, but night closed on them, and still they were in the woods, and unprotected. On Thursday morning they again commenced their wanderings. It was an exceedingly cold, wet, gloomy day, as many of our readers will recollect; raining from morning to night. To this inclement weather they were exposed the whole of that day, and throughout the night following, with but their summer clothing for protection. On this day their suffering must have been great; for they were wearied with Wednesday's exertions, shivering with wet and cold, and almost exhausted with hunger, yet they kept on their fruitless attempt to find a way out. But night again closed—and a most chilling, trying night it must have been. Exposed to cold, a pelting storm, the gnawings of hunger becoming more and more intense, unprotected from the prowling beasts of that woody country and despair of finding their way out increasing every hour, how painful must have been their situation.

The Hollidaysburg Register, whence we have gathered the foregoing, says that on Wednesday evening search for them commenced, and was continued throughout Thursday and Thursday night. On Friday morning some two or three hundred persons met and formed a line to 'sweep the mountain,' as a last effort for their discovery. But it happened that the unfortunate young woman and children were too far to the right to come within the range of the line, and so seemed destined to perish. But kind Providence had ordered otherwise. A young man on the extreme right of the line wandered a little from his true course and heard a faint cry in the distance. He immediately gave notice to the line, and after some expostulation, a detachment started in the direction indicated, and at about a quarter of a mile's march, they found the little party huddled together under a sort of shelter which the young woman had made with broken branches of bushes, etc. for their protection. In their extremity she had stripped her own person to afford relief to one of her little companions, (a child of four years old,) which was near perishing. They were all in the last stage of exhaustion, and must inevitably have perished if relief had not been afforded that day.

☞ We find another incident of the kind chronicled in the papers:—

LOST IN THE WOODS. The Kingston Chronicle of the 23d gives a long and quite interesting account of a child hunt, which took place early in the month in Camden township, Canada West. The child, a little girl six years old, was left at the house of her uncle, while her mother, a widow, went to work at another concession about 8 miles distant. Pining for her mother, the little creature set off alone through the woods to join her, and soon lost her way. When missed, her cousins, two lads, set off in search of her, but not succeeding, others joined in the search, until finally more than a hundred were beating the woods day and night in the hope of finding her. To make a long story short, the child was not found until the fifth day, deep in the woods, where she had wandered, barefooted and thinly clad, but not unseen or unprotected by the Father of the fatherless. She was feeble, but still able to walk, and much less exhausted than might have been supposed, having sustained herself by eating wild plums and gooseberries.

A Scarlet Panther.—A paragraph of a letter from Fort Gibson, dated August 29, in the Arkansas Intelligencer, gives the following account of the game brought in by the company of Green Irwin, Esq. who had just returned from the prairies. 'He has brought in four buffalo bulls, nineteen cows, and eleven calves. He reports that his party took near a hundred calves, but that he could not save them. He also took an animal of the lion or panther species. It is a stranger to Buffon or Goldsmith, and to us all. It is almost of a bright scarlet color, larger than a panther, and the most ferocious animal, I suppose, that ever fell into the hands of the human species. It was caught in a wolf trap.

Ireland.—The plans of O'Connell for the formation of an Irish Parliament are pretty fully developed, as appears from the last accounts. One of the English papers says, the first movement towards the actual election of such a parliament will be followed by the 'indictment of all the leaders for treason. This will probably be the signal for an open rupture.'

The Cotton Crop.—The Savannah Republican says: 'We were favored last evening with the perusal of letters from various parts of our State, and they all represent the crop as in a very flourishing condition. The fine, dry and hot weather is maturing the plant very rapidly, and there is now every prospect of there being as much cotton made, in this State, as was ever made in any year previous to the last; and some writers think it will be even as large as last season, provided the frost keeps off till the 20th of October.

Slave Hunters in Ohio.—According to the Free Labor Advocate, published at New Garden, Ohio, a band of slave catchers, consisting of loose fellows from Kentucky and Indiana, have been scouring the whole of that region, disturbing the peace of the neighborhood and the quiet of families, in pursuit of a few fugitives from bondage. Fire arms have been used, and two of the fugitives have been shot.

Unfortunate Occurrence.—The Dayton Ohio Journal says: 'On Saturday last a young man driving a wagon in which were two boys, sons of Mr. McFadden of this place, over the bridge across the Hydraulic, Basin, at the paper mill, when the horse took fright, and sprang into the basin, drawing the wagon after him. Sad to relate, the two boys were drowned, and the life of the young man barely saved.

Boston Post Office.—Nathaniel Greene, formerly Postmaster in this city, received on Tuesday official notice of his re-appointment to that office, in place of G. W. Gordon, who has received the appointment of Consul at Rio Janeiro. Mr. Greene, we understand, will enter upon the duties of the office about the middle of the month.—*Courier.*

Something of a Job.—The matter required for the publication of the London Times requires the labor of sixty-two compositors (or type setters) daily. Forty hands are employed on advertisements alone.

NEW PUBLICATIONS

For Sale at 25, Cornhill.

LETTERS from New-York, by Mrs. L. M. C.
The Voice of Duty, by Adin Ballou.
The Brotherhood of Thieves, by S.S. Foster.
ALSO,
Pierpont's Discourse on the Latimer Case.
Pierpont's and Garrison's Poems.
Dr. Channing's Address at Lenox.
Anti-Slavery Melodies,
Kiss for a Blow,
Ten Years of Experience, &c. &c.

RESPIRATORS,

OR BREATH AND BODY-WARMING INSTRUMENTS.

ENGLISH and American Respirators, the [illegible] made under the direction of Dr. H. J. Bowditch, may be had at 17 Bedford-street, at Theodore H. Metcalf's Apothecary Shop, and at Mrs. Allen's, 328 Washington-street, 3 doors north of Bedford-st. Boston.

This Instrument is useful for all persons liable to be exposed to cold, seamen, coachmen, travelling public lecturers, &c. as it prevents the animal heat from passing off from the body of the wearer as rapidly as it would otherwise. It is invaluable to the afflicted with cough during the cold months of the year.

September 29. 3m.

DENTAL SURGERY.

Dr. S. BRAMHALL, Surgeon Dentist,

RESPECTFULLY informs the citizens of Boston and strangers visiting the city, who stand in need of the operations of a Dentist, that he may be found at his office, corner of Washington-street and La Grange Place, where all operations on the teeth necessary either for beauty, or preservation, are performed upon scientific and philosophical principles. Particular attention paid to cleansing and filling decayed teeth with gold, thereby arresting the progress of disease, and rendering them useful for many years.

Dr. B. having had many years practical experience is confident that he can give satisfaction to all who may honor him with their patronage. Mineral teeth from one to a full set, inserted in the best manner and on the most reasonable terms. All operations warranted. Extracting 25 cts.; other charges in proportion.

S. BRAMHALL,
459 *Washington-st. corner La Grange Place.*

DR. BAYNES,

SURGEON DENTIST,

OFFICE No. 1 1-2, TREMONT ROW,

LONG experience in the practice of Dental Surgery has qualified him to judge of the diseases of the Teeth in all their various stages, and the best mode of treatment.

Artificial Teeth supplied of the purest materials, inserted on the most approved principle, without ligatures or wires, so as to aid materially in speech and mastication without subjecting the patient to the ill consequences which so frequently ensue where the teeth have been set without care or attention to the structure of the maxillary bone.

Specimens of work to be seen at the office. Particular attention paid to the management of the gums of children's teeth. Treatment for the Tic doloureux, diseased Antrum, &c. Every operation warranted to give perfect satisfaction to those who may favor him with a call.

Persons visiting the city in want of Teeth inserted on Gold Plate, can have them accurately fitted in four or five hours' notice.

May 19

THE TRICOPHEROUS,

OR MEDICATED COMPOUND

IS now acknowledged by thousands, who use it daily, to be the only remedy to prevent baldness, and to restore the hair that has fallen off, or become thin; to prevent grey hair; to cure and remove every appearance of scurf and dandruff from the hair, and to keep it in the most healthy, soft and glossy state, free from all oily and greasy appearances. The chief virtues of the Tricopherous, or Medicated Compound are: 1st, Its bracing, strengthening, and clarifying properties. 2d, Its gently stimulating the action of the skin. 3d, Its producing and encouraging a reaction in the bulb or root, and particularly in the pulp, which receives the vessels and nerves, *giving life* and vigor to the hair. 4th, Its equalizing the circulation of the fluids. 5th, Its freeing the skin from the effects of perspiration, scurf and dandruff, and disposing the hair to curl. 6th, And, its frequent use will preserve the hair in beauty and health to the latest period of life. For sale at A. S. JORDAN'S, 2 Milk, 2d door from Washington st. Feb. 17.

GENTEEL BOARDING,

FOR RESPECTABLE COLORED SEAMEN.

HENRY FOREMAN,

No. 157 ANN-STREET, BOSTON,

RESPCTFULLY informs his seafaring brethren and the public, that his old stand is conducted on the Temperance system, where he will use his best exertions to retain that share of the public patronage as liberally bestowed. Aug. 4

BOARDING HOUSE

FOR COLORED SEAMEN.

The subscriber begs leave to inform such colored seamen as may visit Boston, that he has opened an excellent Boarding House for their accommodation on temperance principles, at No. 5, Sun Court Street, (first house below the Bethel Church,) and will be happy to receive their patronage. No pains will be spared on his part to make their situation pleasant and satisfactory. The rules of the house will be in accordance with good order and the principles of morality.

CHARLES A. BATTISTE,
No. 5, Sun Court Street, Boston.

Boston, June 8, 1842. (tf.)

Publications on Perfect Holiness.

AN Address to the Clergy, by Wm. Law, on the subject of the 'life of God in man,' as the only foundation of righteousness and salvation: tract form, 114 pages—price 17 cts. 'The doctrine of Salvation from Sin,' explained and defended, by J. H. Noyes, 32 pages, 50 cents per dozen.

The above pamphlets can be obtained, for a few days, at No. 25 Cornhill, in this city.

GEO. CRAGIN, *General Agent for the Perfectionist Publications.*

GARRISON'S POEMS.

THE following are the contents of the volume of Mr. Garrison's Poems, just published at 25 Cornhill:

Universal Emancipation; Persecution; True Courage; To a Friend; Invocation to Spring; Dedicatory Lines to Liberty; Song of the Abolitionist; To an Infant; Hope for the Enslaved; Earthly Fame; Liberty; Fourth of July; The Guiltless Prisoner; To my Wife; To the same; To my First-Born; To Benjamin Lundy; To the memory of the same; On Leaving my Native Land; The Prince of Philanthropists; Harriet Martineau; To Elizabeth Pease; On the Death of James Cropper; Christian Rest; The Bible; The True Church; Holy Time; Worship;